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A RAMBLE AT SEWANEE

HOWEYMAN



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FROM

The President's Office.

17 April, 1897.

**A RAMBLE
AT SEWANEE**

Education without Christianity plucks flowers grown by the co-operation of Divinity, including the exalted humanity of Christ, from their Root.

C. F. H.

"I am the door." Christ said this of Himself for everything human, not excluding ignorance and learning—poverty and wealth—labour and rest—poetry and music—art and prose—history and philosophy—law, ethics, and politics—science and sociology—for EVERYTHING HUMAN that should properly stand and rise ; Christianity, in its perfection, is the singing of birds at the door, received by Christ's perfect humanity, and permeating all with the Gloria in Excelsis.

C. F. H.



SLOPE-WALL OBSERVATORY, SEWANI F.

A RAMBLE AT SEWANEE

THE SEAT

OF THE

UNIVERSITY OF THE SOUTH

BACCALAUREATE SERMON, A.D. 1896

BY

Frederick

REV. CHARLES F. HOFFMAN

D.D., LL.D., D.C.L.

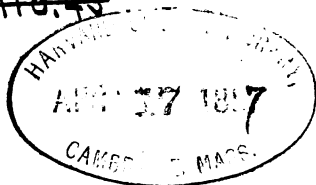
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THE PORCH, FULFORD HALL, SEWANEE.

To
THE HOUSEHOLD IN THE HOSPITABLE HOME,
FULFORD HALL, SEWANEE, TENNESSEE,
IN MEMORY OF
UNFORGOTTEN KINDNESS

UNIVERSITY OF THE SOUTH,
SEWANEE, TENN., August 10, 1896.

REV. AND DEAR SIR :

I am instructed to request for publication a copy of the able and instructive discourse delivered by you in St. Augustine's Chapel on Commencement Sunday, August 2, 1896.

Very respectfully,

GEO. R. FAIRBANKS,

Sec'y of Executive Committee.

REV. CHAS. F. HOFFMAN, D.D., LL.D.,
D.C.L.

CASTLEWALL,

ELBERON, N. J., August 18, 1896.

MR. GEO. A. FAIRBANKS, *Sec'y of Executive Committee, University of the South, Sewanee, Tenn.*

DEAR SIR :

I am honoured by the request, through you, for the publication of my sermon delivered on last Commencement Sunday. In complying with this I hope some service will be rendered to the admirable University you represent.

Very respectfully,

CHAS. F. HOFFMAN.

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VIEW FROM PORCH, FULFORD HALL, SEWANEE.

A RAMBLE AT SEWANEE

"Charity . . . doth not behave itself unseemly."—1 Cor. xiii. 4, 5.

A VISIT to Sewanee's grand and extensive domain suggests a ramble in greatness for gems. Harmoniously, my text, beyond its specific exegesis, whispers likewise. If you will accompany me, whatever the poverty of my words, some will be designated.

"Charity" — true love —
"doth not behave itself unseemly." I quote these words as the motto on the flag of our

excursion. I use them in the fulness of love for practical application. They thus confront us with God, the *only* seemly One—God manifest in the flesh, Jesus Christ—God the Guider, the Holy Ghost; but they ally us, by humanity mostly, to God manifest in the flesh. In this emphasis they call us to tread, as we may, in the steps of the Light, the Example, the Saviour of the world, Who, before the flesh, in the flesh, out of the flesh, and in His glorified flesh, has never gone wrong, or known sin in Himself. Through the “*All - Power*” prize which Christ gained in His hypostatic life—through His *Ascension*

into Heaven—through His *present reigning crown*,¹ He is bringing, in wisdom and love, all things into subjection. Now, God *speaks*, in the grand sweep of Christ's administration over the nations of this terribly fallen world, and bestows the blessings of Christianity. Herein the supremacy of Christian countries is patent. Herein Christ now confers great rewards² on earth. Herein is the Epiphany-star for man in his free-will. Herein the *Finger* points to the enthroned Christ, the Founder of the Catholic Church, viewing satisfactorily the working most healthfully of His leaven. Herein the Spirit calls the na-

¹ See Appendix I.² Addenda A.

tions to surmount imperfection after imperfection, and to nobly advance from glory to glory toward perfect manhood. Herein God is brought manward and man Godward. In this spirit this University, above all else, exists. Herein is recognized the most essential part of education, that which produces the most perfect humanity and Godlikeness, under and in Jesus Christ—God and man. The exclusion of Jesus Christ, to Whom has been given the government of this world, in His power as the God-man, bears condemnation on its face. He is the manifest Ideal and Reality for the human race. Asking Christ to vacate

goes back to the Gadarenes, who besought Him to depart from their coasts. When will the world learn that in the redemption of all mankind by God the Son, the great hub¹ of life is the Incarnation, whereby God became man, and man was taken into God. "Perfect God," says Pusey, "He became perfect man,² that He might thereby perfect the whole of man." From this pivot of the holy wheel within all wheels have sprung "the goodly fellowship of the prophets," "the glorious company of the apostles," "the noble army of martyrs," the manly members of "the Holy Church throughout the world," the

¹ See Addenda D.² See Appendix II.

founders of this noble University, inscribing their names on Time's tablet with Merton, Balliol, Chichele, Waynflete, White, and others, whose memory is kept green by Merton, Balliol, All Souls', Magdalen, Saint John's, and other colleges in Oxford and Cambridge—blessed handmaids of scholastic theology and Godly learning! Beyond these founders have *here* sprung from the Incarnation, the well-taught scholars who have faithfully pursued their course on this sanctified hill of Parnassus in culture. In the same atmosphere you have your Saint Chrysostom in your golden-mouthed Chancellor, your

practical man in your Vice-Chancellor — occupying the grade in scholarship known as *facile princeps*, the resurrectionist of this University in the Bishop of this Diocese, and the saviour of its catholicity in the angelic good-will of Dean Du Bose. I bow in reverence to the Churchmen of this great South, who, in the warmth of their Southern heart, have given, in this country, the first and only *Church* University it possesses. Your present location and name are minor to this. The proud heritage is yours, not only that in tribulation you have surpassed the less-afflicted North, but have also produced one of the great-

est educational needs, scholastically, in this intensely economic age, seeking combination and consolidation. The success of those great generals, Washington, Wellington, and Napoleon, has been attributed to their attention to details. In life the greater control the lesser, and the lesser contribute to make up the greater. The aim of this University covers this ground. God hasten the day when North, East, and West shall follow your lead! In the great environments of life I kneel to-day at your altar, and ask to place on your brow the wreath I bring. "Charity"—true love—"doth not behave itself unseemly."



ORATORY, S. LUKE'S HALL, SEWANEE.

Educationally, by right of primogeniture, occupancy, and example, you are, for Churchmen and others to-day, a great central light. While for the greatest harmony and power we need particularly a Church University at Washington, the centre of this nation, we have reason to hope for great things from you. You occupy the "bracing climate" of a cooling mountain in a heated country. The words of Bush in his life of Saint Athanasius apply to you either wholly or in the main, in your catholic position in nature. "It has been conjectured," he says, "that the very climate and atmospheric condition of Egypt gave a cer-

tain bias to the mind and tone of thought of its educated population. The peculiar features of the country, the old-world monuments that met the eye, and the extreme heat which commonly prevailed produced a natural tendency to abstract speculation, to dreamy idealism, to scholastic refinement and subtlety, to mental analysis, and to an imaginative and introspective temperament, in the place of that more vigorous practical philosophy which a more bracing climate, a colder atmosphere, and a mountainous region usually confer." So by acclimation you embrace North and South, and, educationally, this University

should produce great Churchmen and great Statesmen, as well as great scholars. Here, I am glad, Northern and Southern youth mingle, associating the English independence of the North, and the French polish of the South, interweaving superior qualities to the suppression of narrowness, and the widening of character, into the perfectness of catholic seemliness. This is a great want that our great country eminently needs.¹ We have very strongly divided interests, which nothing can remedy but the patriotism in the Kingdom of Christ, which recognizes that great truth of Christianity, "If one member suffers, all

¹ See Appendix III.

the members suffer with it.”
“Charity”—true love—“doth not behave itself unseemly.”

The spirit of our text speaks with *power* in life and all its ramifications. It appeals to the responsibility of man, calling for sight, position, preservation, proliferation, progress in all the catholicity of man. Our text is filled with angels to guard us from danger, and lead us in love to safety, fulfilment, victory, and heaven.

Particularly does our text speak to you, my young brethren, to-day.

It is between infancy and thirty¹ that the moulding of character is accomplished. Paradoxically, *joyous* youth is the

¹ See Appendix VII.

most *solemn* period of life. Your chief gifts, under God, depend on your first thirty years. Whoever does not right before thirty has a bad outlook. He cannot say with *any* of this opportunity lost, with successful Richter, who wrote that beautiful parable on a wasted life, called "The Dream of a New-Year's Eve," "I have made as much out of myself as could be made of the stuff." I am not speaking of exceptions. The foreground of your hearts are being developed, the strength of your desires are becoming pronounced, your self-needed now point your direction in life, the springs of your lives

are making their courses, the busts of your character now shape, and according to your *sincerity* and *faithfulness* will be your *reality* and *strength*. You have each a mission in life.¹ This you must not doubt. Impressed with this, see that your hearts are right, and you are doing what you can to *fulfil* your mission, and then rely on your safety, being in the hand of God. I include in this, as most important, being Christians²—Christians in reality, in thoughts, words, and acts, continuously, as fellowship members in Jesus Christ.³ To be a thorough Christian is the hardest thing in this life

¹ See Addenda B and Appendix V.

² See Appendix IV. ³ See Addenda E.



ST. LUKE'S HALL, SEWANEE.

to be, and so the most manly. It means oneness with Christ. It means Hamlet in. It means the life of life. It means that you are to be Christ's representatives. The age for martyrs is not dead. The environments, the fever, the divisions, the unfellowship, the uncharity, the worldliness of the age each proclaim this. The murmurs of the true anti-christ may be sounding in our ears from the social volcano over which we are living. The selfishness of the rich and prosperous, unrecognized their stewardship under God, naturally conceives the damnation of their position in the righteous indignation of others. If nothing more, the signs of the

times call the practical arbitrators of our age to consider "whether," in the language of Ruskin, "among national manufactures that of souls of a good quality may not at last turn out a quite leading lucrative one." Our day of rest, brethren, is being lost in the activities of the times, and the only way to meet it is as Dr. Fairbairn, Principal of Mansfield College, Oxford, suggests, "that for a day of rest there must be a sufficiently rested man for the day." The sins of the day, beloved, are largely the sins of the times, overruling imperfect communities and personality. Instead of judging too harshly

individuals, our highest duty as men, as Christians, as God-men, is to do what we can to control the times. Aristotle wrote something for the present and always, in the statement, "A state exists for the sake of a *good* life, and not for life only." All this finds its highest type in Christianity. To be a Christian, always under this, means your responsibility for Christ's honour. It means being baptized into Christ, you are mystically a *part* of Christ, and the *Temple* of the Holy Ghost, which cannot be defiled except at your peril. It means that every true Christian must be a missionary in effort and work.

It means personal example in not being dark lanterns of selfishness, but shining lights, radiant centres, in your several spheres. It is thus *the day* is made. "Each *particle* of light," according to Dr. Lardner, "is a luminous centre, receiving its light from the sun; and radiating light in every direction. Were it not for this the sun's light could only penetrate those spaces which are directly accessible to his rays. Thus the shining sun upon the window of an apartment, would illuminate just so much of that apartment as would be exposed to his direct rays, the remainder being in darkness." So, like the particles of light,

each should form a radiant centre of light in life, each doing his part in his vocation, for a grand illumination of the world. This calls for a determination, with faith and dependence on grace, to aim as we may for the ideal, to make, like Sir Joshua Reynolds, "each painting the best." To lay down and not strive in life, is to make ourselves sluggards, inviting death.

Seek thus, then, my dear young friends, a defined, settled, congruous purpose in life. Such a position is a great mother of hope, happiness, devotion, action, progress, and a great contributor toward manhood and its

crowns. Finiteness in infiniteness without concentration is weak. Robertson of Brighton declared, "Multitudinous reading weakens the mind and is an excuse for lying dormant. It is the very idlest of all idleness, and leaves more impotency than any other." Let me add, if on visiting a brother clergyman I find his library, by his own selection, chiefly secular works, I fear for strength. Apply this to the lawyer, the physician, and other specialists. With all the blessings from the labours of Gutenberg, the Devil is in the steam-printing office, and very much around in the press. The outreaching, voluminous,

“ multitudinous ” character of the newspaper of the day has much to do with the demoralization of scholarship, the weakening of men by its desultory character, and in the present fever and crowding of life, especially used in intemperance, makes its mark in the absence of intellectual giants. The limited cannot spread without thinness. Solidity is made by concentration.

While a reasonable general cultivation is not to be neglected, the sacrifice of a man's mission produces a dissipated, inferior, lazy being, dwelling in a lower heaven at the best, being the natural fruit of infidelity in degree. The ideal

machinery of life calls for perfection in each part to demonstration, to make a perfect whole. An evident *purpose* in life is demanded.¹ Believe me, brethren, the "Whence, what, and whither," of the ideal life to which we are called, is one that puts aside all injury and death, particularly from

¹ "I meet" (wrote Thomas Arnold, Priest, Educator, and Historian) "with a great many persons in the course of a year, and with many whom I admire and like; but what I feel daily more and more to need, as life every year rises more and more before me in its true reality, is to have intercourse with those who take life in earnest. . . . It is not that I want much of what is called religious conversation; that I believe is often on the surface, like other conversation, but I want a sign, which one catches by a sort of masonry, that a man knows what he is about in life; whither tending, in what cause engaged" ("University of Literature").

our special forces. In this way make your aim the top. In this strive to do your best. Follow, as you may your several bents in life.¹ To depart from this separates characters from acts—divorces that which God joins—takes the heart out of life—turns power into feebleness—deadens stewardship—brings unsatisfactory returns, and cries out in the language of the apostle and scholar, Saint Paul : “ Having . . . gifts *differing* according to the *grace* that is *given*. . . . Let love be without dissimulation ” (Rom. xii. 6–9).

“ Charity ” — true love — “ doth not behave itself unseemly.”

¹ See Appendix VI.

Your mission settled, avoid the idolatry of "soft" things.¹ It means demoralization. Rise to the measure of attainable strength. Don't depend on the flash of genius or happy hits. Don't gamble with your lives. "The men," says another, "who have most moved the world have not been so much men of genius, strictly so called, as men of *intense* mediocre abilities, and untiring perseverance ; not so often the gifted or naturally bright, as those who have applied themselves diligently to their work, in whatsoever line that might be" ("Self Help," Samuel Smiles). "To be constantly employed and never asking,

¹ See Appendix VIII.

THE CONVOCATION HOUSE, SEWANEE.



‘What shall I do,’” it has been also said, “is the secret of much goodness and happiness.” Christianity in the Incarnation and its teaching hallow labour, and through fellowship-labour, the exaltation of man, as nothing else can. It gives divine *fellowship* with the God-man, and human fellowship in its superiority. With moderation in all things,¹ incisiveness in knowledge, and discernment, practically applied; with method, despatch, accuracy, and fulfilment of opportunities, you will not only be among the great, but be great yourselves.

Passing on to a wider vista, looking out abroad on

¹ See Appendix IX.

the great changes occurring throughout the world — the growing competitions of the age—the disturbing aspects in finance and commercial life—the elevating educational possibilities of high wages¹ against the degradation of small pay—the undeveloped riches waiting on science, cultivation, and development—with India, the Argentine Republic, and China destroying our wheat export and cotton-raising—with silver and paper money and rice wages in the field—with the call to use our brightness as a people; the solid character of the Anglo-Saxon race, proclaims in its oldest educated parts, and in common-sense, as

¹ Properly balanced.

an important factor, the benefit of Christian University life, faithfully improved. There never was a time in the history of our country when superior education should be so earnestly sought. This Institution has a work to do herein, a mission to our country on its part, that our supremacy amidst the nations of the earth be not wrested from us, nor stopped in proper progress toward a supremacy superior to the past. For this education in the sweat of our brows, and not dependence on wit, is wisest. True prosperity is from the Cross, high in its aspirations and attainments, low in all seemliness, broad in com-

prehensiveness, balanced in adjustment, stanch unto fulfilment. In this uplifting of the Cross, all men, through the main arteries of the world, are being drawn unto Christ in verification of His prophecy, to draw all unto Himself. True prosperity is *educated* prosperity in every department, *properly followed*. All education short of this brings its own troubles. It brought fallen angels and fallen man with all the entailments, calling all people, through the Cross and Crown of Christ, to a fellowship with the Second Man, the Second Adam, taken into God. There is no equal call to the people of this country.

Thanks to God, this Institution is working on this line. The best things here, in the omniscient love of God, are only found under the issue of the Cross, and the exalting, rewarding reign for man, in Jesus Christ. In other words, by the purchasing power of the Cross in the rays and reign of *The God-man*.¹

There is, beloved, something

¹ "The true wealth of states," says Bishop Westcott in his "Incarnation and Common Life," "is men and not merchandise. The true function of government is to watch over the growth of good citizens. Material wealth exists for the development of man, not man for the acquisition of property. Our legislation has been essentially, if unconsciously, Christian; and now our aim as believers in the divine life of the nation must be to secure, as far as possible, that our national inheritance shall be made fruitful, as it is distributed in many parts throughout the people, and that

radically wrong in corporations which separate the fellowship of men from the common and respective interests of man, leading to the unrighteous distress of the less honoured members, and the spiritual unhealthiness of the others. Money should not be the only consideration; even if it *were*, there would be *great* responsibility in *that*.¹ There is a

each worker shall be able to thank God for the joy of his own task and the share which he has in the common life. To this end we shall not seek to *equalize* material riches, but to hallow large means by the sense of large *responsibility*, not to *palliate* the *effects* of poverty, but to remove the *causes* of it; not to dispense with strenuous, and even painful effort, but to provide that labour in every form may be made the discipline of noble character."*

¹ "The mind revolts," says Seward in his

* See Addenda F and G.

sense in which God creates evil as well as good through our responsibility. On the telegraph of God's providence, where silent messages are constantly crossing, as on wires, we learn how sensuality produces swine, vapid pleasure monkeys, and selfishness the death of the altruism of the Cross, whereon by Christ's redemption, and by His seat on the throne of God, all mankind is *related* to Christ, after which, *fellowship* with Christ

"School of Life," "against the idea that God has anything to do with the money question. Of all things it seems the least worthy of notice. This, too, is one of Satan's devices. Whatever we keep God out of, we make room for Satan to get into. If he could gain control of the money question he could well afford to let all other things go."

takes us to the top. Without this *fellowship* with Christ, we dishonour, disgrace, and sacrilegiously treat the *relationship* conferred on us by Christ, and put aside the cream of all our blessings. Redemption *relates all* men to Christ, but only fellowship makes men *one* with Christ. God the Son hath redeemed all mankind, but adds to the Church daily the saved.

“Charity” — true love — “doth not behave itself unseemly.”

Christianity was received on the grounds of fulfilment and demonstration, and under the highest culture of the day, because, even in its humility it deserved it. Its greatness and

superiority declared itself, and went down into the hearts of men, filling want, and declaring itself the religion of religions in its adaptability, infinite wisdom, and catholicity. While overlooking no need of man, and offering its love to all, its most congenial soil is found in that exaltation of man which looks longingly on the enthroned Son of man as the *Lux Mundi*, shedding benedictions around in His power, under the responsibility of this power. "To this end Christ died and rose, that He might be *Lord* of the dead and the living" (Rom. xiv. 9).¹ Christ bought us to make us men in sobriety, righteousness and

3 ¹ See Appendix X.

godliness. "All things work together for good to them that love God." All things have been put under Christ's feet for working out their fulfilment. It is this which so fills the best veins of civilized nations that the blessing of God is with them, drawing other advancing nations into touch with them, as the iron draws the magnet.

In the words of your late eminent Vice-Chancellor, now in the Episcopate, "Christ fills all things, every phase of human life, every department of human knowledge comes under His beneficent dominion."

But we must not expect too

much : the work of converting the world is hard and slow.¹ If it has taken nineteen centuries to make the civilized nations what they are, in all God's wisdom, under the training of Christ, how much worse they would have been with religion forced on them, and advanced with undue speed and pressure. God forces no one, to his *own* belittlement, or *our own*. Now it is observed how blessed are those nations where Christianity thrives. The material blessings of these countries are connected with a part of the reign of Jesus Christ,²

¹ See Addenda H.

² "If on going out of this hall," says our presiding Bishop, Williams, in his "World's Witness to Jesus Christ," in speaking of the power of Christianity in developing modern

and in approaching my ground, if we are men, we can read the pointing of the Finger of God in the signs of Providence better than we can read our fellowmen.

It is from the spirit of Christ's reign that men in the present day are mastering the possibilities open to men. In this relationship with His work

civilization, and quoting from a "brilliant lecture" on "Christ the Teacher," "If on going out of this hall you should say to a friend whom you chanced to meet, we have just learned that Jesus Christ invented machines, telegraphs, and railways, you would provoke a smile. But if you said, we have had pointed out to us the influence of Christianity on human thought and its movements, out of which have come modern science and the industries to which science gives birth, then the smile, if it came, would be, in my opinion, only the smile of ignorance and prejudice."

UNIVERSITY VIEW, SEWANEE.



Christ calls us to the fellowship with *Himself*. With all our improvements and wealth there cannot be proper progress unless we are Christian men, in the image of God, in the God-man. We would otherwise be like the rich fool, who had plenty of goods without the one thing needful to reach the true harvest.

In the work we should do for Christ, on the ecclesiastical side, I do not believe there is anything equal in this country, with all our defects, to the great Protestant Episcopal Church in these United States. First of all, in her purity she is pre-eminently here *the* member and agent of Christ. She is a

Church of *order*, of *unity*, of *education*, and of *catholicity*. She speaks in our midst, in our language, under her Lord, in her authorized Bible and Prayer-book, as never man spake here. In quietness and confidence, in the humble tracks of her Lord, she pursues her course, and stands with open arms, proclaiming in spirit, where true piety, peace, and prosperity are to be found in the outgoings of Christ. It was the testimony (in the main correct) of Judge A. G. Magrath, a distinguished jurist of South Carolina, and a Presbyterian elder, in speaking previous to the General Convention at Balti-

more to saintly Dr. A. Toomer Porter, one of the greatest practical educators of our country: "You are a member of that Convention and have a vote. Remember what I say, the Church of England and the Protestant Episcopal as one body occupies the most unique position in the religious world. You stand an immovable rock against which the waves of Romanism dash to recede. On the other side you stand against sectarianism. The genius of sectarianism is disintegration. I warn you never to vote to let down your bars. You would be flooded by the sects and swallowed. It is a remarkable fact, you are

the only body in this country that is one from the Gulf to the Lakes, from the Atlantic to the Pacific. There are diversities in views—Armenians and Calvinists, high, ritualists, low, but you have the Prayer-book, your bond of union, a ritual that no human mind can improve. Your baptismal service makes you feel it is a reality. Your marriage service is a volume against divorce," etc.¹

With all this we must be humble. Thanks be to God, as the Psalmist says, "God's *mercy* is over *all* His works"—thus proclaiming imperfection in *all creation*, the need of God's mercy therein, through-

¹ See Addenda C.

out ; the gift of God's catholic love, the Almighty power of his grace—"chiefly shown in mercy and pity"—calling us, in the developments before us, to Christ for strength as a nation, to study, to labour, to pray with the highest aims, and grasp for the attainable. "When God," writes Rev. Dr. Mortimer, "in His infinite love willed to create, he created all things to a perfect end ; for this His attribute of omnipotence demands." For the most perfect accomplishment of this in our free-will, we must work with God. But remember what I have said, while God is always with us in both prosperity and adversity,

it is not without *adjustment*. He patiently deals with us in infinite love, according to the balance of our position, as touched by His grace in our free self-agency, and so works on nations, and can only so work on nations through individuals. Another has written, "Christianity has never acted, or professed to act, as a revolution, but only as a reform. It has never sought to produce unexpected instant results, but it has gradually wrought the reform of minds and sentiments, and by the reform of morals and institutions the reform of the world ;¹ such was its mission, such was the end proposed, according to its dec-

¹ See Appendix XI.



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laration : ' My kingdom is not of this world ; ' that is to say, I do not act directly on men in bodies as a civil law-giver, I reform the world by the reform of individuals " (Possi, " *Bibliothèque Universelle*," December, 1867. Bp. Williams).

To make men better, higher, broader ; to make them feel a right to live, that life is worth living and ennobling ; to give character, appreciation, responsibility ; to make them feel the true aspirations and ends of life in all departments, Jesus Christ is, as you may have already drawn from my words, in the spirit of His gospel, the only *true Teacher*¹ of the world.

¹ See Appendix XII.

As in the Incarnation Jesus Christ is the *God-man*, we can only reach our proper position by being *relatively* in Christ, *God-men*. Christians, in comprehensiveness, *are* such in their power. They are agents of Him unto whom all power has been given in heaven and earth. Being reconciled by Christ's death we are saved by His reigning life. In His march amidst the nations, in His glory, the work of missions has become, not so pronouncedly bringing men to Christianity, as teaching how to live under it. The Jews have remained the same in number, about seven or eight millions, since the time of Christ

on the Cross. The rest are largely absorbed in Christianity or its shadows. Enterprising Japan, where it is not impregnated with Christianity, is turning through individual observation to Christianity to-day with its forty millions, to be in good form with the superior nations where Christianity is the religion. With all the unsatisfactory character of this, it thus opens the door for our entrance. China, in the same way, may soon follow Japan. In all this let our estimate be as low as we please. It at least suggests a discernment, even in those who live in relationship, and not in fellowship, with Christianity. Before we

cast the mote out of our brother's eye as a nation, let us cast the *beam* out of our own, and become more than we are, the light of the world. The *unappreciated* richness of the blessings accompanying Christianity are so great *at home*, her modifying influences are so *wide* that *with us* many are contented with the crust. We will need to have no fear for missions, if our own priests will properly educate and train our own people. Every advance of Christianity over the world, *if not appreciated*, lessens her contrast with evil and brings the temptation of riches. Evil becomes thus less visible. But, like the Cross,

she pours out her blood on an unappreciating and gainsaying world.¹

¹ The author of "Christ and the Heroes of Heathendom" writes : " No modern system of unbelief is a pure product of the light of nature only, for all modern thought has been touched by Christ with penetrating energy. Living impulses from the Bible are now in the air around, and in the very blood of modern thinkers, nearly all acts of public utility are inspired by the Gospel spirit, even among those who are not believers of the Gospel. The moral ambitions of civilized men are due to Christ ; whose thoughts have colonized the civilized world. They who say we owe more to modern culture than to the Bible are like the countryman who maintained that we are more indebted to the moon than to the sun, because the sun shines by day when we don't need its light ; or like the boy surveying himself in the glass, declared that his father took after him.

" It may thus easily happen that some modern sages light their taper at a torch which they scorn, drink of a stream which they ignore, and feed on the fruits of the tree they would fain cut down ; they would rob the mother of her own children, and preserve

But, brethren, this is not plain to the world. While the battle of life went on without sufficient Christian education there was a *safety in contrast*, as with the Jews of old; although as Sargent, in a masterpiece illustrates the truth, in art, that all religion culminates in Christianity.¹ *Danger* lies now in a *general mixture* of ideas of life. Sufficient Christian training and education to meet the difference between the present broad dispensation,

the sunbeams while destroying the parent sun. The pedigree of reigning ideas is now nearly as well known as the pedigree of reigning families, and we can discern what ideas were known to the sages" (those heathen teachers who lived before, or were acquainted with, Christ), "and what ideas Christ only has given to the world."

¹ See Addenda I.

and the former narrow one, is our only hope. What we have not by present contrast we should show by history, and by nursing education in foundations like this University. There is much in how we look at things. With the knowledge before us, and the training we have had, we should strive to make men see where they do *not* see, pointing them to the Rays of the Cross, standing up in all wisdom for the right, because it is right, if need be unto death, leaving the issues with God. The last gladiatorial combat of ancient Rome (about the fourth century) was closed by the vigorous protest of a

Christian at the cost of his own life, and led to the suppression of such bloody shows forever. Under this flower learn the lesson to be likewise Christian athletes in your several degrees of struggle in life.

“Charity” — true love —
“doth not behave itself un-
seemly.”

And now, my young brethren, to conclude my ramble in harmony with the Church's preparation of her children for the world, teaching them, in order, the Creed, the Ten Commandments, and the Lord's Prayer—*Faith, Practice, and Prayer*—I charge you, primarily, by your teach-



ABOVE THE CLOUDS, SEWANEE.

ing, your opportunities, your surroundings, be strong in the *Faith*. Doubt never makes men. It sits a fence in an unseemly posture, neither entering the road to progress nor the field of production. It trusts not, has no effective business, and is a waif without whence or whither. How different Faith! It stands on a Rock. It is the heavenward Cross against the tower of Babel—one is strength, the other vanity. It is peaceful Jerusalem against confusing Babylon. One has character, the other has not. The first perfection in humanity, before Heaven, at the head of faith, is Jesus Christ. The

second perfection is in the belief of children.

“Charity” — true love — “doth not behave itself unseemly.”

I charge you next be men in *strength* of *practice*. You have the Ten Commandments, with the prophets, summed up, and applied progressively by Christ. The old law was repressive, “Thou shalt not.” Christianity says, “Thou shalt.” Put your faith thoroughly into practice. Make your profession real. Be men enough always to say no to wrong. Stand firm as an anvil on principle. Be wide without effeminacy and without harshness. Take up the manly

cross and practise its tenderness, realty, breadth, humility, glory, straightness, truth, and solidity. Look up to Christ on His throne to-day as He rules the world, and listen as Saint Paul proclaims thereof: "If when we were enemies, we were reconciled to God by the *death* of His Son, much more, being reconciled, we shall be saved by His *life*" (Rom. v. 10), by Christ, by His reign, and in our lives.

"Charity" — true love — "doth not behave itself unseemly."

There was once an English Bishop, William of Wykeham, the prelate of Winchester, the Chancellor of England, of Ox-

ford University, and the munificent founder and warden of New College. But a man's *polish* should not be confined to his titles or the polish "of his boots." It is recorded that when he was elected Bishop "he was recommended by the testimony of many persons worthy of credit for his knowledge of letters, his probity of life and manners, and his prudence and circumspection in affairs both spiritual and temporal." Of him Froissart wrote: "Everything was done by him, and nothing was done without him." This man added to his arms by right, the golden epitome of the text, "Manners maketh man."¹ Re-

¹ See Appendix XIII.

member these words: "Char-ity" — true love — "doth not behave itself unseemly."

Finally, I charge you be men of prayer, not excluding the "Sacrament of the Lord's Supper," without which you are not safe. Thereat we offer "our sacrifice of praise and thanksgiving, beseeching that, by the merits and death of Jesus Christ, and through faith in His blood, we and all His whole Church," living and dead, "may obtain remission of our sins, and all other benefits of His passion." In this way, neither judging God in His mercy, or others with envied eyes, be *practical* men of prayer for safety and the

best results—men who will pray, fearing God, in comparing your sinfulness with Him to Whom the Heavens are unclean, but with no fear of your salvation, unless you destroy that yourselves. Be praying men in all humility, without forgetting manliness in your responsibility—men who will pray, not to change the unchangeable, infallible God, to His dethronement, but to seek the real fellowship which crowns relationship with God, to His glory, and your benefit. For this you must not only strive to *say* your prayers, but also strive to *do* and *fulfil* your prayers *yourselves*, in grace, and so work with God.

“Charity”—true love—“doth not behave itself unseemly.”¹

Our ramble closes. What have we seen? What gems? These if no more.

God in His wisdom and power manifest in Christ—our Example and Ideal Image as Man, and our personal and national King in the grand success of His administration, controlling the world.

We have seen the catholic community to which men are called in Church, nation, intercourse, and fellowship.

We have seen angels coming to minister, as occasion has allowed, to the calls of the hour.

We have feasted our eyes on this great University as an im-

¹ See Appendix XIV.

portant factor in the work of Christianity for the true happiness and advance of man, looking up to it as a city blessed and set on a hill.

We have seen instructive statues, with beckoning hands, representing Temperance, Righteousness, Diligence, and Godliness.

We have seen that life is varied and made most beautiful, accumulatively, through specialties in the improvement of *Relationship* into *Fellowship*.

We have seen Christianity proclaiming and demonstrating her own truth.

We have seen the real wealth in the true treasures, opera-

tions, and individuals, ready for distribution.

We have seen God in His dignity, and His reflection in man.

We have seen the Christ of to-day interested profoundly in His care for the concerns of His creation, and the order of His work.

We have seen how He is drawing men to Himself that He, the God-man, may make God-men.

We have seen the blindness of men without this Christ.

We have seen to some degree how "Charity"—true love—"doth not behave itself unseemly."

Allow me now to close on

the subject of charity in general, by inscribing a few lines on the banner of our ramble, as we leave it standing.

Charity ? What is Charity ?

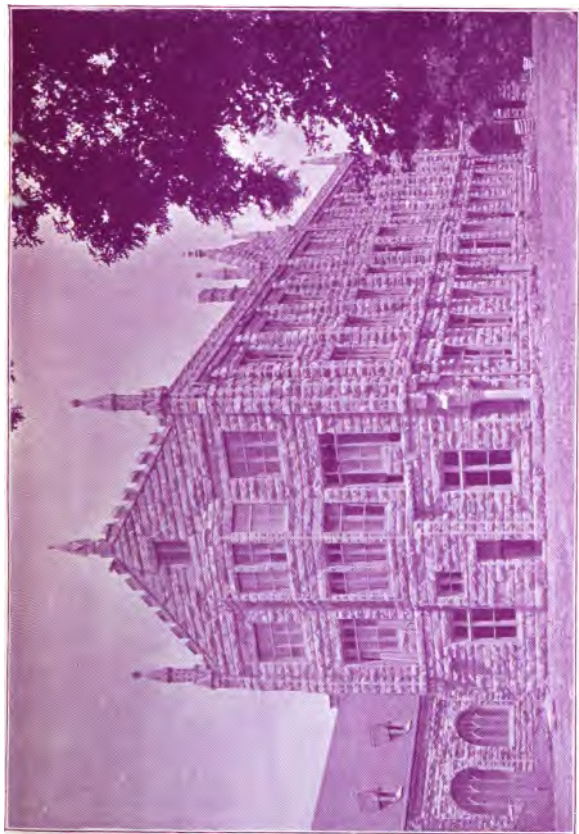
'Tis Love, and God is Love,¹
Nought short of Love is Charity.
She's seemly as The Dove.

No tongue of Angels or of men,
Are enough without her ;
No knowledge, faith, or gifts to men,
Even all together.

No sacrifice, although burning,
Can fill her holy cup ;
Unless by a *graceful* burning,
The heart is carried up.²

True Charity suffereth long,
Is kind, envieth not,
To her dark pride does not belong,
Unseemly, *acts* she not.

¹ See Appendix XV. ² " My son, give me thine heart."—Prov. xxiii. 26.



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Charity seeketh not her own,
Nor quick is she provok'd ;
Every evil doth disown,
Which stands by her rebuk'd.

Her holy life is in the truth ;
There all things believing,
And hoping always *for* the truth,
Endureth everything.

Real Charity never faileth :
Other things all vanish.
After all creation paleth,
The truth *will not* vanish.

Through smok-ed glass, we now do
look,
Hereafter face to face
We shall know with the open'd book,
The Holy True One's Face.

Now abide Faith, Hope, Charity,
But the last is greatest,
For God alone is Charity,
First, middle, and latest.

—*Charles F. Hoffman.*



SCIENCE HALL, SEWANEE.

APPENDIX I.

IT was at His Ascension that our Lord was throned at the Right Hand of God, and crowned with the crown of pure gold which the Father hath set upon His Head ; so that henceforth the Church greets Him with the enraptured cry, " Thou art the King of Glory, O Christ ! " Once more let us turn to the Word of God, and in the Epistle to the Hebrews read what is said of the Regal, as before we read of the Priestly, Office of our Lord. Pursuing his system of drawing out the meaning of the Old Scriptures as interpreting and interpreted by the New, the writer quotes from the Eighth Psalm, and comments upon the words he quotes, thus : " One in a certain place testified, saying, *What is man, that Thou art mindful of him ? or the son of man, that Thou visitest him ? Thou madest him a little lower than the angels, Thou crownedst him with glory and honour, and didst set him over the works of Thy hands ; Thou hast put all things in subjection under his feet.* For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see

not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honour" (Heb. ii. 6-9). And farther on he adds: "Wherefore . . . let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, Who, for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the Right Hand of the Throne of God" (Heb. xii. 1, 2). S. Peter seems to bear ever in mind the Kingly Office of our Ascended Lord, as is shown by brief allusions both in his sermons and epistles, such as his words in the fifth chapter of the Acts of the Apostles: "Him hath God exalted with His Right Hand to be a Prince and a Saviour" (Acts v. 31); and in his First Epistle: "Jesus Christ, Who is gone into Heaven, and is on the Right Hand of God; angels and authorities and powers being made subject unto Him" (1 Peter iii. 21, 22). And in the Book of the Revelation we find the vision of Him not only as "the Lamb slain from the foundation of the world," but also as the Mighty One Who "hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords" (Rev. xix. 16).—"*The Activities of the Ascended Lord*," Rev. George Body, D.D., Canon of Durham.

APPENDIX II

"AND WAS MADE MAN"

Son of Man, Not of a Man

So far I have endeavoured to show that the doctrine of our Lord's miraculous Conception is not necessarily inconsistent with the teaching of physical science. We are now to consider more in detail what the doctrine implies. The creed tells us that He "was made Man." Not *a* man, you will observe. The distinction is vital. It was manhood, not *a* man ; human nature, not a human person, that the Eternal Son of God took into union with Himself. But then it may be objected : If it be true, if it be really a fact that our Lord took human nature, lacking human personality, how can it be that His nature is the same as ours ? The question bristles with difficulties, and it is impossible to answer it by a simple Yes or No. It is so easy on such a subject to suggest without intending it erroneous impressions to persons not familiarly acquainted with scien-

tific theology, that I must ask you to be so good as to give your closest attention to what I am about to say. It is then an article of faith that our Lord took human nature in its integrity, yet without a human personality. On the other hand, personality is an essential attribute of human beings. The two statements appear to be absolutely contradictory of each other. How shall we reconcile them? A closer examination will, I think, show that the contradiction is really on the surface only. Every kind of life may be regarded under two aspects: first, as a universal; second, as a collection of individuals, each of which possesses all that belongs to the definition of the universal. For example, if I were to ask any of you to define a tree, a horse, or a man, you would at once enumerate all those qualities which all trees, or all horses, or all men have in common; you would describe, in other words, the universal in each class, but you would not have any particular tree, or horse, or man, before your mind; you would describe the nature which each class possesses in common, without including the individual characteristics which distinguish from each other the members of the class. The universal of man is humanity, not any particular man; and this humanity existed in Adam in all those undeveloped potentialities out of which first came Eve, and then the whole

human race in its long line of separate personalities.¹

Now what was it that Adam transmitted to his descendants? Not his personality, for that was incommunicable. No human being can part with his own personality, or share it with another. We read that Adam begat sons and daughters—that is to say, that he passed on to his offspring his own nature in its fulness ; but his personality remained exclusively his own for ever, and his descendants had each their own personalities. Thus we see that human nature is transmissible, but not human personality. In the case of every man and woman the nature derived from Adam is developed round a new personal centre. We are all one through our unity of race—that unity of nature which we have in common as children of Adam. On

¹ And yet He had but one Personality, having taken the humanity into His Divinity without destroying the humanity. He was MAN in the nature of our race (sin excepted) and a man in fashion, in nobility, above all particular or partial character, being perfect in all respects, *i.e.*, He was a man in nobility, in fashion, above personality, as personality is only applicable to Him as the Son of God in whose one Person resides two natures without confusion, each perfect itself, one adorable as divine, the other not adorable to the destruction of humanity, while not forgetting that man is a partaker of the Divine nature, *i.e.*, in part of the attributes of God not of the "Divine incommunicable essence."

the other hand, we are all separate individuals through our possession of that sovereign principle of action in the soul to which we give the name of personality. Get that distinction clearly into your minds. By natural descent from Adam each of us possesses the integral essence of humanity; but this humanity is organized in every individual on a new personality not derived from Adam. Now what happened in the case of our Lord when He took human nature was this: In order to cut off the entail of that tainted nature which we all derive by our conception and birth from our first parents, the germ of humanity which was derived from Adam through the Virgin Mary was vitalized, without the intervention of man, by the direct operation of the Holy Spirit, "the Lord and Giver of life;" and instead of being like ours centred in a new human personality, it was taken up into the Personality of the Eternal Word, the Second Person in the Blessed Trinity. Consequently all the humanity that the first Adam passed on to his race was thus taken essentially by the Last Adam when He became man, sin only excepted; for sin is no part of human nature, it is only a flaw in it. It is a part, as we know only too well, of the human nature which we inherit; but that nature is a diseased nature, not the pure and flawless nat-

ure in which man was created in the beginning.

Was then our Lord's human nature precisely and without restriction the same as ours? Not altogether. Let me point out some very important differences. In the first place, our Lord had no human father, as I have just explained. In the second place, He had no human personality; His person was the Person of God the Son, Which took up into itself all the essential attributes of human nature, and united them with the Divine nature for ever: both natures, however, though united, remaining severally distinct; there was no fusion, resulting in a fresh composite nature. Thirdly, our Lord was sinless by nature, and we come into the world sinful by nature; "by nature," says S. Paul, "we are all children of wrath." By nature our Lord was absolutely sinless, and that alone makes a vast difference between His nature and ours. In the fourth place, His knowledge and His sanctity were transcendent. He possessed foreknowledge. He knew beforehand the details of His own Passion, and that is one element of His self-sacrifice on earth which we are all a great deal too apt to forget. It is true in a large measure that for us ignorance is bliss. Human life would become intolerable if we knew beforehand not only its great tragedies and

sorrows, but even the petty details and worries which encompass man's daily life ; if every man could see clearly in prospect before him all the annoyances, troubles, and pains which are strewn along the path of every child of Adam through life. Our Lord did not enjoy this consolation ; He looked into the future ; no pain or agony came upon Him unawares ; and the Gospel narrative shows that His horror of His final conflict with the powers of darkness became sometimes so intense that it forced Him to rehearse it beforehand to His disciples, as if yearning for the human sympathy which they were unable to give Him. He told them on the way up to Jerusalem before His Passion that He was about to be delivered to the Gentiles ; to be buffeted, spat upon, put to death, and buried. There was thus a great difference between His human nature and ours, in that He, as man, possessed, within certain limits, a minute knowledge of His own future life. Then again His body was different from ours in regard to corruptibility. Our bodies are liable to decay and corruption ; but His knew no corruption : it was absolutely incorruptible ; there was no element of disease in His nature. We read of His being hungry, thirsty, and weary, and of His needing rest and taking repose in sleep ; but we never read of His being sick, for

there was no element of decay or principle of dissolution in His human nature. And thus "death had no dominion over Him;" it was impossible that death should hold Him captive. "I lay down My life," He said; "no man taketh it from Me." S. Peter gives a striking expression to this thought when he tells the Jews that they had killed "the Prince of Life." The word in the original implies that Jesus was the Author and Ruler of Life, and suggests that the slaying of Him was not only a crime but a folly and an absurdity, since "it was not possible that He should be holden of death"—He the Prince, Source, Leader from Whom all forms of life come. His body, moreover, had inherently health-giving and life-giving properties. We have several instances of this in the Gospels. We read that in curing a man born blind "He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay." Does not this imply some healing *nexus* between the cure and His sacred body? But we have much stronger instances than this. Look at the end of the fourteenth chapter of S. Matthew's Gospel: "And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might

only touch the hem of His garment : and as many as touched it were made perfectly whole." A more striking case still is that of the woman with the issue of blood. In preaching on that miracle lately, I pointed out the remarkable fact that mere contact with the hem of our Lord's garment, on the part of a patient in a state of high spiritual receptivity, extracted virtue from His sinless body without any previous knowledge on His part of what the woman had done. His body seems to have been so charged with virtue, with the essence of life, that it discharged it like a shock of magnetism at the touch upon His clothes of the finger of a highly nervous and exalted faith. Now when you reflect that the germs of disease and death are derived from human bodies by contact with the clothes that cover them, there seems to be nothing unreasonable in believing that mere contact with the clothes of an absolutely pure human body, which was, moreover, united with a Divine Personality, attracted life-giving virtue. And as some human bodies are predisposed to disease, so doubtless bodies in a state of spiritual susceptibility would receive benefit when others not similarly affected would receive none. There are, indeed, indications scattered through the Bible that the human body in its ideal condition is endowed with the property of overcoming

disease and even death. We have two remarkable instances of this in the Old Testament. You remember the story of Elijah raising to life the child of the widow of Zarephat. The prophet laid his own body three times on the body of the child, and by this contact, united with prayer, the child's life was restored. There is a very similar incident in the life of Elisha. When the bereaved mother told the prophet that her son was dead, Elisha gave his staff to his servant and bade him lay it on the body of the child. The servant came back and reported that the child's life had not returned. The prophet himself then went to the chamber of death, and, like his master, laid himself upon the corpse and prayed, and thus brought back the child's life. A still more extraordinary instance of the same kind is the restoration of a dead body to life through accidental contact with the buried corpse of Elisha, as related in 2 Kings xiii. 21. So in the New Testament we read that the sick were laid in the streets of Jerusalem in order that they might be cured by contact with the passing shadow of Peter. It is also recorded that cures were wrought by contact with aprons and handkerchiefs that had touched the body of S. Paul.

It seems then that the human body in a condition of transcendent sanctity has within

it a disease-expelling virtue. But in human beings this virtue is exceptional and derivative, whereas in our Lord's body the virtue was original and normal ; a fact which constitutes a very real difference between His body and all other human bodies. Then, again, consider His body after, and even before, His Resurrection. Before His death He emancipated Himself occasionally from the jurisdiction of the material world, and passed suddenly into the domain of the spiritual. When the people of Nazareth, whom He had offended by His preaching, attempted to throw Him down headlong from the hill on which their town was built, we read that He "hid Himself," and so passed through the midst of them ; that is to say, He made Himself invisible. In like manner He walked on the sea contrary to the force of gravity ; and on one occasion He seems to have dispensed with the ordinary process of locomotion, for we read that on stilling a storm that had frightened His disciples on the lake they found themselves immediately at the place for which they were bound, apparently without traversing the distance in the ordinary way. His rule, however, before His Death, was to submit to the ordinary conditions of humanity. After His Resurrection He retired definitely into the spiritual realm, and came back into the sphere of

matter on special occasions only, and then in a state of bodily independence of what are called the laws of Nature. He passed on Easter morning through the stone which closed His tomb, for the stone was not rolled away to let Him out—He had risen already—but to let the women in. On several occasions He appeared and disappeared suddenly, entering and passing out through closed doors; so that material obstacles could not bar or impede His movements. Clearly then our Lord's humanity was different in several important aspects from ours. But it was perfect humanity for all that; more perfect in fact than ours. Indeed our own bodies after the Resurrection will differ very widely from our present bodies; yet they will remain essentially the same bodies. Their normal condition now is to be under the dominion of the laws of Nature. Their normal condition then will be subjection to the laws of spirit, which means emancipation from the laws of matter. As I have previously pointed out, the perfection of human nature seems to demand the inclusion in one personality of the characteristic excellences of both sexes, the separation belonging apparently to this temporal dispensation only. The first man as we read his history in the Bible, seems to have been created with a nature which embraced potentially the attributes of

both sexes. Our Lord, the Second Adam, also possessed the characteristic excellences of both sexes in perfection. So that so far from being a nature less perfect than ours, His human nature is far more perfect, and therefore far more sensitive and sympathetic. The purer the nature, the more exquisite is its sensitiveness, the more responsive its sympathy.

Another proof that our Lord's humanity was more perfect than ours is the absence in Him of what we call character. All men and women have some special characteristic; one is brave, another humble, another patient, and so forth. Moses was the meekest of men, Solomon the wisest, Job the most patient. What does that mean? It means that those qualities predominated over the rest of the character in their respective possessors. But the predominance of any special quality is a mark of imperfection. The perfection of man's constitution is to have its qualities in equipoise; each in its proper place; each coming to the front when required; but none overshadowing the rest. Read the history of Christ as you find it in the Gospels, and you will see that one of the most wonderful things about it is the absence of any special characteristic. All His intellectual and moral faculties are in perfect equilibrium. Each was in its proper

place, each asserted itself when necessary, just to the extent required, and not a jot beyond. He was the bravest of men when bravery was required; the meekest when meekness was needed; the most indignant when the occasion demanded indignation; the most merciful where mercy was deserved. But there was no special quality which distinguished Him; no particular attribute which dominated the rest of His human nature. Another thing worthy of notice is the title, "Son of Man," which our Lord so constantly applies to Himself. He never claimed to be the son of a man; He owned no filial relationship to any human father; on the contrary, He disclaimed such relationship. When His mother said, "Thy father and I have sought Thee sorrowing," He corrected her immediately with the significant question: "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" A clear intimation that Joseph was not His father. And therefore in calling Himself the "Son of Man" He indicated that the nature which He took from the Virgin was generic, not particular; the nature of the race, not of any individual member of it. The title thus denotes a relation with humanity which is at once universal and personal. The nature He took is coextensive with the race; and that nature

is united to, without being absorbed into, His Divine Person. And see how He uses that glorious title of "Son of Man" to accentuate the strange contrast of the life of man on earth with every other form of life in the world of Nature. "The foxes have holes, and the birds of the air have nests ; but the Son of Man hath not where to lay His head." The lower animals find their homes here—homes suited to their natures and adapted to their requirements ; but "the Son of Man," the God-Man, the Representative of universal humanity, "hath not where to lay His head." This world is not man's home. It offers him no resting-place. It leaves him ever unsatisfied, promising well, but never fulfilling. And as the title of "Son of Man" implies that it was the seed of the race which He took, this fact is emphasized in another place where it is said that He was "made of a woman," excluding by implication any human paternity. Our Lord then emphatically claims to be in a unique sense at once the Son of God and the Son of Man : a circumstance which arrested the keen eye of a French writer, whose remarkable testimony I will quote—remarkable because he is an unbeliever in Christianity ; I mean the well-known author, Renan. His words are : "It is probable that from the first He regarded His relationship with God

as that of a son toward his father. This was His great act of originality ; in this He had nothing in common with His race."

And now I am going to make a remark which may startle some of you. It is this : If our Lord was not more than man, He was less than a good man. Either He was God, or He must cease to be our Pattern Man, the great Exemplar of our race. My reason for saying this is that Jesus makes claims which would have been arrogant and blasphemous as coming from a mere man. Read the lives of the great teachers of mankind as they emerge upon the page of history : Gautama, for example, the founder of Buddhism, and Socrates, the great moral teacher and philosopher of Greece. Neither of them makes any claim to sinlessness or moral perfection. On the contrary, they bewail their ignorance, their sinfulness, their manifold imperfections. Of all the great moral teachers of the ancient world outside the Bible the founder of Buddhism comes in some aspects of his character nearest to the impression left upon our minds by the study of the life of Christ. But Gautama had revelled in gross sensuality during the earlier part of his life ; and it was after a surfeit of self-indulgence that he turned over a new leaf and became an ascetic and a preacher of self-denial and righteousness. He frequently proclaims and bewails his own sinful-

ness, and seeks salvation for himself as well as for others. The figure of Socrates, too, grandly as it stands out amidst the seething moral corruption of the most brilliant period intellectually of Athenian history, was by no means faultless. Nor does he claim any distinction above his contemporaries, except that he knew his own ignorance while they were ignorant of theirs, and that he was always obedient to a mysterious voice which warned him on critical occasions. He makes frequent confession of transgressions against the moral law, and keeps himself always on a level with other men. What is true of Gautama and Socrates is true of all other great teachers, Pagan, Jewish, or Christian. They acknowledge their kinship with other men not only in race, but in the moral imperfections which characterize the race, and in the need of salvation from a source higher than man. Not so Jesus of Nazareth. He claims an unique distinction, an unapproachable superiority over every other member of the human family. His teaching abounds in lofty self-assertions which are utterly incompatible with His being simply an ordinary man ; and never once does He suggest that Himself needs redemption. Let us take a few instances :—"Ye judge after the flesh ; I judge no man. And yet if I judge, My judgment is true ; for I am not alone, but I

and the Father that sent Me.”—“I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me.”—“Then said they unto Him, Who art Thou? And Jesus said unto them, Even the same that I said unto you from the beginning.”—“Jesus said unto them, If God were your Father, ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me.”—“Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?” There, you see, He challenges conviction of sinfulness—so different from all other human teachers. Again, in the same chapter He says, “Your father Abraham rejoiced to see My day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” The expression “I am” is remarkable and significant, it means Jehovah, the great Name which God had revealed as His peculiar designation to Moses on Mount Horeb. Here Jesus asserts His right to appropriate it. He does not say, “Before Abraham was, I was,” but “I am,” that is, “I am the self-existent One, independent of time, with Whom is no past or future, but one vast present.” Again, in the tenth chapter of S. John, He says,

"My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all ; and no man is able to pluck them out of My Father's hand. I and My Father are one." These are assertions which no mere man, who was also a good man, would dream of making. It follows that those who deny our Lord's Divinity, and yet set Him forth as the best specimen of our race and a model worthy of being copied to the end of time, are in an inextricable dilemma. For if He is not God there is a deadly flaw in His character. Admit His Divinity, on the other hand, and you will find His life and teaching harmonious and flawless.

But if our Lord's humanity was so exceptionally perfect—a humanity, moreover, united with a Divine Person—how can He be an example to us? And how could He have been tempted at all in any real sense? For remember that our Lord not only did not yield to the temptation ; He could not have yielded. He was not only impeccable, but impeccable. Not only was He sinless in fact, but He could not by any possibility have committed sin. How then could He have been tempted? You must try to follow

me in what I am going to say : otherwise you may carry away erroneous impressions. Bear in mind then that although the nature that was tempted was human, the Person who was tempted was God ; and God cannot sin. But in that case how could His temptation have been real and His triumph over temptation be an example to us ?¹ In order to get over that difficulty, you must

¹ An accomplished friend, to whom I have already owned my indebtedness, has made the following criticism on the explanation here offered of our Lord's temptation :—" This explanation does not seem to me satisfying. To a person ' not only impeccant, but impeccable,' there might have been *suggestion* of sin, but surely no temptation, no trial or struggle. Struggle comes in when there is possibility of yielding. The rock makes no effort against the stone that has been hurled at it but cannot injure it ; and without effort, struggle, the experience must be imperfect. Surely the temptation was real, and would have been no temptation if there had been no possibility of yielding." I perceive the difficulty, and I venture to suggest the following solution. We know that our Lord's human nature in all its parts was subject to the ordinary laws of development, and among them to the limitations of human knowledge, including self-knowledge. Consequently it does not follow that Jesus was, as man, absolutely conscious beforehand that He would not have given way to the temptation. His Incarnation was a true *κένωσις* (Phil. ii. 7) of the attributes of the Divine Nature. It was as man that He fought and won. It is of course true that in virtue of the Hypostatic Union there could be no real separation between the two Natures ; but the human nature was left to its own free self-determining efforts

remember, in the first place, that temptation covers a wider sphere than sin. To be tempted is not necessarily to sin. An act of sin comprises three distinct stages. First,

toward moral perfection. We read more than once of our Lord's praying to His Father; also of His human weakness, such as His shrinking from death, and from solitude when in anguish of soul. There is a pang of disappointment in the words, "What, could ye not watch with Me one hour?" To which may be added that moment of mysterious obscuration on the Cross when His Father appeared to have forsaken Him. It was because His knowledge as man was human and not divine that temptation was possible to Him, and victory, and increase of moral strength. In meeting temptation there was in His human will room for alternatives, and He had to make a deliberate moral choice. Think of His prayer among the olives of Gethsemane: "And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt." Who can fail to see here a real temptation, a real struggle, and a real victory? Uncertain which way the Divine will might lead, instinctively clinging to the Divine gift of life and shrinking with horror from the inexperienced crisis of death, there was room for solicitation to Him with Whom all things were possible. But the Father gave no sign of release, and the Son of Man went steadily forward to meet His doom. There was room for resistance and decision when no gleam of light came to show that the dark road might be shunned. It was this liability to inward balancing of alternatives, and the conscious need of strength to fulfil His mission, that made the prayers

the sin must be suggested to the mind either by a natural impulse or by some external tempter. In the second place, the person tempted must take a pleasure in the sin ; he must, so to speak, walk round it and contemplate it, and give it a lodging. In the third place, he consummates the anticipated pleasure in the self-indulgent act. In the mere suggestion of temptation to the mind there is no sin. There is no sin in being tempted ; but the moment you begin to take pleasure in sin, the moment you give an evil suggestion, knowing it to be evil, a lodging in the mind, that moment sin enters ; and its consummation in act is pretty certain to follow speedily.

of Jesus possible, and so real and persistent. *We* know that His choice must always in the end have been the right choice. It does not follow that it was in every case clear to Him at the moment what the right choice was, further than the determination in the last resort to subdue the promptings of the human will to the decrees of the Divine. We must be very careful that, while we insist on the reality of our Lord's Divinity, we do not encroach on the integrity of His Humanity, of which moral perfection through free choice and self-determined effort is a necessary predicate. His two natures, though inseparable, are distinct, and neither must be thought of as infringing any of the prerogatives of the other.

I have considerably altered the passage in the text to meet my friend's objection. But I leave the objection, to enable me to explain my meaning more fully in a note.

In our Lord's case only the first could take place ; sin could be suggested to His mind. Now, with regard to the triple temptation recorded in the Gospels—a temptation addressed to the three avenues of man's nature—body, soul, and spirit ; in other words, sensual, moral, and intellectual—it is to be observed that there was nothing wrong in the appeal which the Tempter made to the natural craving of our Lord's tripartite humanity. Our Lord was hungry after His long fast, and felt the ordinary pangs of hunger and the natural desire for food ; and there was no sin in seeking to gratify His appetite. Sin would come in if He entertained the idea of satisfying the craving for food in an illegitimate way. He came to set an example of total self-sacrifice. He came to lay down, and teach, and exemplify in His own Person, the law of entire unselfishness in opposition to the law of self-will and self-indulgence, which followed from the fall of Adam. To satisfy His hunger would have been lawful if there had been food at hand. But to have turned stones into bread would have been unlawful for two reasons. First, because it would have been a violation of natural order, which our Lord's miracles never were. When He multiplied loaves or fishes, or turned water into wine, He was acting on the lines of His ordinary Provi-

dence, and simply dispensing with intermediate processes. He multiplies bread and fishes every year through secondary agencies, and every year He turns water into the raw material of wine by the secret chemistry of nature. But to have turned stones into bread would have been a wanton violation of the order which He has established in the world. In the next place, Christ never worked any miracle on His own behalf except when He saved the people of Nazareth from the crime of putting Him to a violent death before His hour was come. He lavished His miraculous power on others : He never used it to save Himself trouble or pain. The Tempter's suggestion was thus an invitation to violate His own order in the world of Nature, and to do this in opposition to the law of self-renunciation which He taught and practised. Had He yielded, He would have made the Kingdom of the Messiah a carnal and self-seeking dominion, and would have proclaimed to the world that man's life consists in the gratification of his animal appetites. In opposition to this suggested rule of life He appealed to the supernatural life of the Israelites in the wilderness, where they were sustained by the direct bounty of God ; the very clothes they wore being exempted from the ordinary law of decay. But there was nothing wrong in feeling the pangs

of hunger and wishing to appease them. And so as regards the other two temptations, at which I can only glance rapidly for lack of time. There was nothing wrong in the suggestion that our Lord should take possession of the kingdoms of the world. That was His heart's desire. He came on earth to bring the kingdoms of the world under His righteous rule. The desire was natural and praiseworthy. The sin would have been in gratifying it prematurely, and by an act of homage to the devil. Nor would it have been sinful to fly to the ground from the pinnacle of the Temple for a legitimate purpose. But to have done so by way of theatrical display in proof of His Messiahship would have been a sin. In all the temptations you will observe the ends which the tempter proposed were good and desirable ; it was the means which he suggested that were sinful. Nor was there any sin involved in the mere temptation—the mere suggestion of an end in itself desirable. The temptation glanced off our Lord's pure soul without leaving a stain.¹

But how then can He be an example to us

¹ The practical explanation appears to me to be that our Lord, in His human nature, was tempted just as human nature was tempted in Adam and his descendants up to the point of escape from all sin, and no further.—C. F. H.

when we are tempted? Let me try to explain it. Our Lord desired intensely the ends proposed by the Tempter—they were good ends; and the delay, for example, in bringing the kingdoms of the world under His sway was a real grief to Him. He would gladly have abridged the time if that could have been done in accordance with Divine laws and purposes. But I have said that our Lord could not have sinned; and that seems to make His temptation unreal. But does it? Think for a moment. You have a friend, a man whom you know well, in whose honour and integrity you have perfect confidence. Your friend unexpectedly finds himself in a great difficulty. Various alternatives present themselves to his mind, and he undergoes a painful struggle. But you feel absolutely certain that when the path of duty is made quite plain to him he will follow it. Yet the temptation has been a very real one, and while the crisis was upon him your friend himself was probably uncertain what his choice would be. Or you have heard, known, or read of pure women who have been placed in a cruel dilemma; the sacrifice of honour, or of the life of husband or child by violence or starvation. Again the temptation is sore though the sin be hateful. There may be for a while a conflict between what natural or conjugal affection may dis-

guise in the garb of opposing duties. Shall she sacrifice her honour to save a life dearer to her than her own? Or shall she sacrifice that life to save her honour? On reflection she prays the prayer of Gethsemane—"Not what I will, but what Thou wilt." She must not do evil that good may come. Death is not necessarily an evil at all—it may be a good ; but voluntarily to violate, on any plea, the law of chastity must always be a sin. Here, too, the temptation was real, though to a higher intelligence the issue may not have been for a moment doubtful. Of course we could not demonstrate with absolute certainty of any human being beforehand that he or she would not yield to any particular temptation, however certain we might feel morally. But we might be able to do so if we could see into the inmost recesses of character, as possibly intelligences of a higher order than ours are able to do. In like manner, angels probably knew then, as we know now, that Jesus must in the end have triumphed over every temptation. But it is not necessary to believe that the issue was always equally clear to His own human soul in every stage of the conflict. He "emptied Himself" of His Divine power when He became man ; that is, He withdrew His human nature from the shield of the Divine Personality, and fought temptation in all its forms as Man ; . . .

In truth, the moral development of all finite natures arrives at last at a point where temptation ceases to have any power. The angels who kept their first state have their wills so set on the right side that they can no longer sin. So, too, will it be with men who have passed successfully through their moral probation. The same law, indeed, prevails in all organic growths ; the life reaches at last a point when it takes a set which cannot be changed. That our Lord's temptations were intensely real, more real and searching than any temptation before or since, there can be no question—and Holy Scripture bears emphatic testimony to the fact. "The Captain of our salvation" is said to have been made "perfect through suffering." And in the Epistle to the Hebrews we read : "For we have not a high priest which cannot be touched with the feeling of our infirmities ; but was in all things tempted like as we are, yet without sin." Again : "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Not only was He tempted, you see, but His temptation was a sore trial to Him, inflicting keen suffering,

but disciplining and developing His moral nature in the process.

Now let me try to sum up in a few words what is actually involved in the union of the Divine and human natures in our Lord's single Person. In virtue of that union, called in theological language the Hypostatic Union, it is allowable to predicate of Christ's Person in the abstract the properties which belong in the concrete to either of His natures. Let us take some illustrations. I may possibly shock some of you by saying that the Virgin Mary may properly be called "Mother of God;" yet that is the title given her by the Œcumenical Council of Ephesus—one of the Councils accepted by the Church of England. You must understand the term with its proper theological limitations. Of course it would be monstrous and blasphemous to assert that the Blessed Virgin was the mother of our Lord's Godhead. Nevertheless she may properly be called Mother of God because she is mother of that Single Person Who was in His human nature born of her; and to deny her that title, as Nestorius did, is in fact to deny that the Child born of her was God. In the same sense S. Paul speaks of "the Church of God which He purchased with His blood"—that is, the blood of God. And the mother of John the Baptist calls the Virgin "the mother of my

Lord." We may therefore apply to Christ's Person all the acts and attributes which severally belong to either of His natures. We may say that God was laid in a manger, was weary at the well of Jacob, died on the Cross, was buried in Joseph of Arimathea's tomb; meaning of course that Christ, Who is both God and Man, underwent all this. On the other hand, we may say that Man overcame death, saved mankind, and reigns in heaven; meaning the Man Christ Jesus, Who did all this in His Divine Personality; just as He once spoke of Himself while still on earth as "the Son of Man Who *is* in Heaven." I will conclude with a quotation from Richard Hooker,¹ "the judicious Hooker," as he has been called, to show you that the doctrine which I have been teaching you is true Church of England doctrine:—"But that the self-same Person Which verily is Man should properly be God also, and that by reason not of two persons linked in amity, but of two natures, human and Divine conjoined in one and the same Person, the God of Glory may be said as well to have suffered death, as to have raised the dead from their graves; the Son of Man as well to have made as redeemed the world,—Nestorius in no case would admit. That which deceived him was want of heed to the first beginning of that ad-

¹ *Eccl. Pol.*, Bk. v., lii.

mirable combination of God with man. 'The Word (saith S. John) was made flesh, and dwelt in us.' The evangelist useth the plural number, men for manhood, us for the nature whereof we consist, even as the Apostle, denying the assumption of angelic nature, saith likewise in the plural number He took not angels but the seed of Abraham. It pleased not the Word or Wisdom of God to take to itself some one person amongst men, for then should that one have been advanced, which was assumed, and no more ; but Wisdom to the end she might save many, built her house of that nature which is common unto all ; she made not this or that man her habitation, but dwelt in us. The seeds of herds and plants at the first are not in act, but in possibility, that which they afterward grow to be. If the Son of God had taken to Himself a man now made and already perfected, it would of necessity follow that there are in Christ two Persons, the one assuming, and the other assumed ; whereas the Son of God did not assume a man's person into His own, but man's nature to His own Person ; and therefore took *semen*, the seed of Abraham, the very first original element of our nature, before it was come to have any personal human subsistence. The flesh and the conjunction of the flesh with God began both at one instant ; His making and taking to

Himself our flesh was but one act, so that in Christ there is no personal subsistence but one, and that from everlasting. By taking only the nature of man, He still continueth one Person, and changeth but the manner of His subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh. Forasmuch, therefore, as Christ hath no personal subsistence but one, whereby we acknowledge Him to have been eternally the Son of God, we must of necessity apply to the Person of the Son of God even that which is spoken of Christ according to His human nature. For example, according to the flesh He was born of the Virgin Mary, baptized of John in the river Jordan, by Pilate adjudged to die, and executed by the Jews. We cannot say properly that the Virgin bore, or John did baptize, or Pilate condemn, or the Jews crucify, the nature of man, because these all are personal attributes ; His Person is the subject which receiveth them, His nature that which maketh His Person capable or apt to receive. . . . Whereupon it followeth against Nestorius that no person was born of the Virgin but the Son of God, no person but the Son of God baptized, the Son of God condemned, the Son of God and no other person crucified."—*Christianity in Relation to Science and Morals*, Canon Malcolm MacColl, M.A.

"It must always be remembered," as summarized by Rev. Dr. Percival, "that God the Son did not become a man, but became man, *i.e.*, He took human nature" (including a human person in *fashion* or *appearance* only, S. John viii. 40 ; Eph. iii. 8). "The hypostatic union prevented the human will from going astray, thus excluding the possibility of sinning, and therefore the Lord was IMPECCABLE ; so, too, it prevented the human wisdom and understanding from being at fault, thus excluding any ignorance, and making the Lord INFALLIBLE in all things." —*The Gospel of Youth in the God-Man*, Charles F. Hoffman, D.D., LL.D., D.C.L.

APPENDIX III

A PART of our greatness as a nation is due to the large mixing of the different peoples of the earth. Our humanity, breadth, and stature, physically, intellectually, and spiritually, have all in a way been improved. This mixture and the present facility of travelling, when properly used, are great handmaids in the exaltation of man toward the ideal realized in the God-man. Hence the superiority of churchly college groups or universities like the University of the South. But beyond such an university as this aims to be, we need a great central Church Post-Graduate University to give to this country the most thoroughly rounded men in all the spiritual, intellectual, and physical phases of life.—C. F. H.

APPENDIX IV

CHRISTIANITY is suited to man :

- I. As an intelligent being.**
 - II. As a moral being.**
 - III. As a social being.**
 - IV. As a political being.**
 - V. As a sinful being.**
 - VI. As a sorrowful being.**
 - VII. As a mortal being.**
 - VIII. As an immortal being.**
- Rev. C. H. Ticknor.

APPENDIX V

LEARN never to pay too much for your whistle. Listen to Benjamin Franklin on this subject.

“When I was a child of seven years old, my friends, on a holiday, filled my pockets with coppers. I went directly to a shop where they sold toys for children ; and, being charmed with the sound of a *whistle* that I met by the way in the hands of another boy, I voluntarily offered and gave all my money for one. I then came home, and went whistling all over the house, much pleased with my *whistle*, but disturbing all the family. My brothers and sisters and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth ; put me in mind what good things I might have bought with the rest of the money ; and laughed at me so much for my folly, that I cried with vexation ; and the reflection gave me more chagrin than the *whistle* gave me pleasure.

“This, however, was afterward of use to me, the impression continuing on my mind ;

so that often, when I was tempted to buy some unnecessary thing, I said to myself, *Don't give too much for the whistle*; and I saved my money.

"As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who *gave too much for the whistle*.

"When I saw one too ambitious of court favour, sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to attain it, I have said to myself, *This man gives too much for his whistle*.

"When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect, *He pays, indeed, said I, too much for his whistle*.

"If I knew a miser who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, *Poor man, said I, you pay too much for your whistle*.

"When I met with a man of pleasure, sacrificing every laudable improvement of the mind, or of his fortune, to mere corporeal sensations, and ruining his health in their pursuit, *Mistaken man, said I, you are providing pain for*

yourself, instead of pleasure ; you give too much for your whistle.

“ If I see one fond of appearance or fine clothes, fine houses, fine furniture, fine equipages, all above his fortune, for which he contracts debts, and ends his career in a prison, *Alas, say I, he has paid dear, very dear, for his whistle.*

“ When I see a beautiful, sweet-tempered girl married to an ill-natured brute of a husband, *What a pity, say I, that she should pay so much for a whistle !*

“ In short, I conceive that great part of the miseries of mankind are brought upon them by the false estimates they have made of the value of things, and by their *giving too much for their whistles.*”—C. F. H.

APPENDIX VI

EACH of us has some intended niche to occupy, some one particular work to do, just as surely as it was the work of our Divine Redeemer, and of Him alone, to achieve the salvation of the world.

It may be a task of many years. It may be a single action, a single witness to truth, a single act of duty done on one particular day, at one hour—nay, in the compass of a few minutes, yet carrying in it all the moral power of a lifetime, and exhausting by being done the reasons for which, in the Eternal Mind, life was given to the agent. A martyr may compress into a few minutes' agony all the mental and spiritual work on which a philanthropist spends his time during his four-score years ; a mother may by bringing up a child in the fear of God, do as much in the eyes of our common Master, as a great teacher or statesman. The question is, What are we each of us meant to do ? And this question can only be answered by a survey of our capacities and our circumstances, which do practically interpret the will of God to each of us.—H. P. Liddon, D.D., D.C.L., Late Chancellor and Canon of S. Paul's.

APPENDIX VII

THE period of youth between the ages of sixteen and twenty-one is more critical, probably, than any other period of life. The restraints of school life are suddenly cut off when the boy leaves his school or his home, and he finds himself possessed of much of the responsibility and independence of manhood. Yet his character is but little more advanced when he enters college, than it was when he left his school, three months before. His character is still in the formative period, and it continues so until the end of his college course.

But his college life is a much more potent factor in the development of character than was his school life. He is subject to new temptations. He necessarily has much less restraint. The individual responsibility of manhood is fast coming upon him. He must begin to shape his own character. He must meet his responsibilities as never before. But he has not yet the strength and the wisdom of manhood. He needs and greatly needs, and more than at any other period precedent or subsequent, every good influence

that can be provided for him. It is a terrible strain upon him if he is suddenly cut loose from all the benign influences of his school days, and plunged into an environment and into an atmosphere which are entirely different from, or possibly antagonistic to, the influences which have been shaping his character hitherto. . . .

RELIGION IN EDUCATION.

It is quite impossible to meet the question of education, without taking into consideration the place religion should occupy in the training of young people. If we were to put the difference between intellectual and religious education in a nutshell, we should say that the one teaches a human being his place in the world, the other his place in the universe. To teach a child or a youth his place in the world, is to bring him to realize his position with regard to other men. A school or a college teaches the pupil his own mental worth, in comparison with that of others with whom he has been thrown in competition. He learns his own powers, and how they may be supplemented by the acquisitions of literature and learning, and the appliances of art and science. He is enabled to do more than he could do before, and the place of active exertion in society for which his powers

and attainments fit him, he is guided into discovering. This is all that mere mental training can do for any one. But a human creature must come to recognize that the immediate environment of his life is not the whole environment. He is soon made acquainted with such ideas as those of infinity and eternity. Reason tells him that the universe is infinite, and that there must be something that abides while other things pass away and change. What is his relation to the permanent and the boundless? He must either be, as far as all he is, and does, goes merely one of the changing incidents in time and movement, or he must have a hold on that which outlives time and remains fixed in the midst of incessant movement. Is he merely an irresponsible ephemeral, who can know no will excepting his own, and no god except himself?

To teach children and youths of either sex how to succeed and enjoy themselves in life, how to become efficient, influential, and accomplished, without teaching them religion, is to bring them up in selfishness, ignorance, and pride.

If they are to become acquainted with literature of all sorts and styles, excepting the literature of the Bible and Christianity, the best books that were ever written are to be locked up and put away beyond their reach.

The want of religious teaching in schools is a direct cause of immorality. Moralists have gone through a great many devious windings in trying to formulate a rule which will at once declare what right is, and what wrong is. If everything that is pleasing or profitable, or for the social happiness of others, is declared to be right, then the door is opened at once for the intruding tide of unrighteousness and destructive evil. Only one rule of right has ever been found to answer the question of morals, and this rule is found not in reason, but in Revelation. Moreover, revealed goodness has always been known to mankind, and known only by religion. The will of God is the rule of moral conduct. This will of God could be learned even by the heathen, and when the heathen did the things contained in the law, they became, through natural inspiration, a law unto themselves. But Christianity has made clear to mankind what was only dimly discerned by those who knew not Christ.

Religion in education means the teaching children their relation to a God whose will is the only sound moral law. To teach young people how to use their powers and opportunities for the end of temporal success and not to place the Bible in their hands, and to make them study the history of God's dealings with His people and His Church, is to bring them

up as well-informed and accomplished savages, and to give them every motive to forsake what is best for themselves, their country, and the progress of the race.

—*The Churchman.*

APPENDIX VIII

TRUE men scorn to use a proxy in religion, and men of true character are men who can't be bought. Like Andrew Marvel "when he showed the courtier his neck of mutton and greens, said, 'While I dine on these, your master cannot buy me.'"—C. F. H.

APPENDIX IX

A CORRESPONDENT of the *Evening Post* gives the following astonishing and overwhelming facts concerning the inroads death has recently made in the ranks of the scholastic hierarchy of Yale : Palmer, salutatorian, of the class of '92, died three months before his class was graduated ; Cox, of '91, graduated second in his class, died last year ; Thatcher, of the same class, graduated with philosophical rank, died the month after graduation ; Bennett, class of '86, with the same rank, died last year ; Hunt, salutatorian of the class of '86, died last summer ; Wiggins, valedictorian of the class of '85, died in 1891 ; White, salutatorian of the same class, died in the autumn of 1893 ; Carr, of '84, graduated with high oration rank, died in 1888 ; Kellogg, salutatorian of the class of '83, died the same year ; Loomis and Lewis, of the same class, graduated with high oration honors, died in 1884 and 1887, respectively ; Professor McLaughlin, of the same class, graduated with honor, died in 1893 ; Johnson, valedictorian of '82, died in 1885 ; Whitney, late instructor of English of

the same class, died in 1892. This correspondent shows that most of these persons had not very strong constitutions, and that "the want of vitality unquestionably was aggravated by a neglect to husband what they had." His contention is that athletics are pursued irrationally; that some of the students carry them too far, and that intellectual men who most need it neglect exercise almost entirely.—*The Churchman*, April 25, 1896.



GREEN'S VIEW, SEWANEE.

APPENDIX X

"THE Jews," the Rev. H. Goodwin has written, "were a chosen people, to preserve the primitive traditions of our race in their integrity, and to maintain through many centuries the Messianic idea with an ever-increasing brightness until the Messiah came. The Chinese, strange as it may sound, were a chosen people, to realize the great idea that to give stability to society and to ameliorate the physical condition of men, the education of the public intelligence is one of the indispensable means. The Greeks were elected to develop the *true* in philosophy, and realize the highest ideal of the *beautiful*, as embodied in language, poetry, and sculpture. The Romans, too, were a chosen people, and intrusted with the mission of developing the science of government, of organizing physical force, and of achieving grandeur of empire. And has not that Providence . . . chosen America, too, and given here a mission larger, more varied, and more direct in its bearing upon the last scenes of the world's history? . . .

"Originating in Asia . . . this people

have, after nearly three thousand years, come around to face on Asia their birthplace, have completed the circle, have reached their resting place."

If this points to the Anglo-Saxon race completing the work of the world, we are participants in a great mission which we should not dishonour.

APPENDIX XI

“FROM the days of the Apostles down to the present time, Christians have ever found the strongest confirmation of their faith, and the most convincing assurance of the divine truth of Christianity in the manifestation of the power of the Gospel, as they have experienced it in their own lives, or have seen it revealed in the work of Christ in the world. . . .

“‘The great characteristic of Christianity, and the great moral proof of its divinity,’ writes Mr. Lecky, ‘is that it has been the main source of the moral development of Europe, and that it has discharged that office, not so much by the inculcation of a system of ethics, however pure, as by the assimilating and attractive influence of a perfect ideal.’ . . .

“It is the same Christ Who has ever been in the world, guiding, enlightening, sanctifying ; but from age to age the world has heard His voice, and received His teaching according to its capacity, and thus the actual realized Christianity of the world has been the expression of the divine truth imperfectly and

inadequately conceived. According as, under the guiding of the Divine Spirit, we gain clearer light and a truer insight into what is highest and best, we gain, not the idea of a new Christ, but a truer and more adequate knowledge of the Christ whom Christians have always loved and revered. . . .

“The subject of vital practical importance for the Christian is not so much ‘Christianity in the world,’ as ‘Christ in the world.’ If he follows with interest the course of the history of the Christian Church, and endeavours with loving care to trace out the various phases through which Christianity has passed, and to understand the various aspects under which it has been presented to the world, it is because in all these he can recognize the presence of the Divine Saviour, and learn to understand the method of His working. . . .

“Once it is clearly realized that, in the actual Christianity of any given period, we may recognize the acceptance of the divine and perfect truth of Christianity in the only way in which it was possible, in accordance with the laws of human nature, that it could be received by the men of that period, it becomes evident that in the evil which accompanied or resulted from its spread, we have not to deal with something special and peculiar to Christianity, but simply with the one case of

the much wider problem of the existence of evil in general."—*Christ in the World*. By William M. Foley, B.D., Rector of Asheaton, Diocese of Limerick.

APPENDIX XII

How many men of the present day conceive of Jesus Christ only as a Teacher of commanding influence, Who lived in this world eighteen centuries ago, and Whose life has left an impression not merely indelible but even yet, in some ways, deepening! Recognizing this, they gather up all that can illustrate His appearance among men. . . . But here too often the appreciation of that life really ends. Men learn habitually to think of Christ as of one Who belongs only to human history . . . and has passed away. Where He is now, what He is, whether He can be approached by us, whether He can act upon us, are points from which they either turn away their thoughts, or which perhaps they contemptuously dismiss as belonging to the category of theological abstractions; and if S. Paul were here, whatever else he might say about such students, would he not certainly say this, That they know Christ only after the flesh?—H. P. Liddon, D.D., D.C.L., Late Chancellor and Canon of S. Paul's.

APPENDIX XIII

"A Man is as He Behaves"

"It is not, who His father was. It is not, what his talents and attainments are. It is not, what he is, in circumstances. These are all accidents. Not of the essence. It is the way he has himself. It is his behaviour. 'Manners makyth man.'"

—Bishop Geo. Washington Doane.

APPENDIX XIV

IN the quaint language of John Wycliffe,
“Look thou live a rightful life in thine own
person, both anent God and man, keeping the
hests of God, doing the works of mercy,
ruling well thy five wits, and doing reason
and equity and good conscience to all men.
. . . Live in meekness, and truly and wil-
fully to thy labour. . . . God wots what
state is best for thee, and will reward thee
more than all earthly lords may, if thou dost
it truly and willingly for His ordinance.
And in all things beware of murmuring
against God and His visitation, in great
labour and long, and great sickness and
other adversities, and beware of wrath, or
cursing and warying or banning of man or of
beast.

“And ever keep patience and meekness
and charity both to God and man. And
thus each man . . . oweth to live, to save
himself and help each other; and thus
should good life, rest, peace, and charity be
among Christian men and they be saved, and
heathen men soon converted, and God
magnified greatly in all nations and sects
that now despise Him and His law, for the
wicked living of false Christian men.”

APPENDIX XV

GOD IS LOVE ! WHAT A THEME !

“ Could we with ink the ocean fill,
And were the skies of parchment made,
Were every reed on earth a quill,
And every man a scribe by trade,
To write ‘ the love of Thee, dear Lord ! ’
Would drain the ocean dry,
Nor could the scroll contain the whole
Though stretched from sky to sky.”

THE LOVE OF GOD ! WHAT A THEME !

HEAVENLY in its birth : touching and prophetic in its language : miraculous in its supremacy : more than astronomical in its company : penetrating to the full its telescopic view of God, and even overflowing it in all the immensity of eternity : marvellous in its light : above all in its mercy and peace : attended by God’s highest creations in homage : lifting man up to and into the image of the Godhead : forged by immaculate omniscience : wise above all selfishness : conceived in Jesus by the Holy Ghost : heralded by angels and men : marked in the material heavens and on earth : accompanied by its

companions, glory to God and good-will to men : developing the tyranny, servitude, and sinfulness of sin : enthroning the liberty of true freedom : unsurpassing in its humility, yet unequalled in its greatness : it produced the creation of free-will : it brought the world's insulted God to earth : it made God man : it redeemed all mankind : it produced the cleansing blood of salvation : it overcomes Satan : it lights the grave : it brightens Paradise : it opens Heaven : it raises men above the angels : it is the joy of God's presence : it is the one grand overshadowing fulfilment of all in all. *It is the very fullness of God.* GOD IS LOVE ! WHAT A THEME !—C. F. H.

ADDENDA A

IT is the clear, express promise of Jesus that those who live as valuing most highly the heavenly reward shall not be left without reward on earth.

Has this promise been fulfilled ?

This question is not to be answered by any arguments drawn from individual cases. General truths are not to be tested by particular instances. We must inquire, therefore, how Christianity affects the temporal prosperity, not of individual Christians, but of Christian communities.

The highest state of material progress attained before the coming of Christ, for all its splendor and magnificence, presents but a dismal picture. Acquaint yourself with the life of the Romans, and you will come to the conclusion that in ancient civilization there was really very little that was not out of joint. . . . The symptoms point the expert student of Christian times at once to the disease. But for the treatment of its suffering, pre-Christian civilization knew no better remedy than the will of the strongest, and possessed no higher resource than the violent repression of material force.

Starting from a low view of human nature statesmen regarded society as a conglomerate of discordant elements, which they proceeded to reduce to order as best they could, without regard to any principle of right.

. . . At Rome it was no uncommon practice to make a pre-nuptial agreement that boys only should be reared.¹ . . . Of the emperors before Constantine more than eighty per cent. were sacrificed either to war, conspiracy, or private hate. The hideous practice of human sacrifice also demanded its yearly tithe of victims. For it was not only wild and savage barbarians who offered their sons and daughters to devils, the practice was common to Greece and Rome.

Men passed their days in an almost chronic state of evil tumult, in which defeat meant banishment or death. . . . We cannot realize the condition of society under which the butchery of thousands, without trial and without compunction, was a common occurrence. . . . To keep itself from utter stagnation the state was forced either to pursue unceasingly a policy of foreign aggression, or to encourage civil strife. Even in the later days of the Republic, unless engaged in party struggle or intestine war, the rich had no resource but frivolous and vicious amusement ; while the

¹ Cf. Stobæus, *Filorilegium*, lxxv.

poor, debauched by state doles, sank into the helpless, hopeless state of self-contempt.

. . . From the first, however, Christianity made men feel that we are all the children of a common Father, that we are bound to love and serve Him with all the heart and soul, and that we exemplify and prove our love by loving our brethren, His children. Thus, while changing men's conception of the relation which they bore to each other, did it supply the highest motive for the discharge of the duties arising out of that relation. The Gospel placed moral obligation above positive command,¹ and changed the views, the temper, and the character of man. Henceforth the individual felt himself to be more than a subject of the government under which he lived. He belonged to a kingdom which taught him higher rights, nobler duties, truer liberty; the right, amid the tumultuous strife of nations, in patience to possess his soul, the duty to shun the evil and do the good. . . .

Thus endowed with a consciousness of his dignity, man began to exert an energy and to apply a perseverance which should enable him to live more worthily. He began by putting a higher estimate on human life. The Gospel proclamation, that one perfect and sufficient sacrifice had been offered, once

¹ See Butler, *Analogy*, Chap. i., p. 11.

for all, for the sins of the whole world, put an end to the hideous practice of immolating human victims. Individual violence was lessened, exposed children were rescued, public tyranny was restrained, woman was elevated, labour was dignified, the slave was set free, gladiatorial combats ceased, the horrors of war were mitigated, peace was fostered, manners were softened, lofty aspirations, generous enthusiasm were awakened.¹—Rev. C. Croslegh, D.D.

“The Romans (according to E. P. Evans, in his ‘Animal Symbolism,’ etc.) do not appear to have made any contributions whatever to natural science, although the vast extent of their domains afforded them an excellent opportunity for such investigations.”—C. F. H.

¹ Christianity Judged by its Fruits.

ADDENDA B

LIFE'S MISSION

Go forth to life, O child of earth !
Still mindful of thy heavenly birth :
Thou art not here for ease or sin,
But manhood's noble crown to win.

Though passion's fires are in thy soul,
Thy spirit can their flames control ;
Though tempters strong beset thy way,
Thy spirit is more strong than they.

Go on from innocence of youth
To manly pureness, manly truth ;
God's angels still are near to save,
And God Himself doth help the brave.

Then forth to life, O child of earth !
Be worthy of thy heavenly birth !
For noble service thou art here ;
Thy brothers help, thy God revere.

—Samuel Longfellow.

ADDENDA C

THE PRAYER-BOOK

"WE find the following in an exchange, credited to a Unitarian paper without designation. It shows a just appreciation of the Church's service :

'No wonder the Episcopalian loves the service of his Prayer-Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple, stately phrases move on like solemn music. Observe their orderly procession : first, the head bows in quiet confession and then uplifts a bright and shining face ; then follows reverent listening as to oracles, Bible oracles, broken by the peals of praise ; then the firm tread of the "Creed," and last, the bowed head again in the low, long responsive murmurs of the Collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

'And it is what public service should be —a *common* service. The book is truly

called the "Book of Common Prayer." The people make *together* that "General Confession" with which it opens ; the people praise in choral Psalms and *Glorias* ; the people read the Psalms for the day in alternation with the Priest ; the people respond, petition by petition in the Litany, and take each of the Ten Commandments to themselves, and by Amens appropriate the Prayers and Collects which the Priest recites ; and here and there the people rise, and here and there they kneel together. The Priest, though having much to read, never for a long space reads alone, so closely do the people follow with him. Many ages and experiences and modes can enter this service, and each find that which is its own ; the little child in its first church-going will recognize the "Our Father" he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalian widens the communion through all the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and wherever he can find his Church, the traveller is a native and the stranger feels at home.'"

ADDENDA D

THE Christian Creed announces to us not in the first place a world-wide Philosophy, or even a universal Religion, but it introduces us to a Supreme Person—Jesus Christ, our Lord. In heaven as on earth, over things invisible as over things visible, over things immaterial as over things material, this Person is represented as Supreme.

In the natural creation, in the Universe, His supremacy is that of the Eternal Reason, the Pre-incarnate Word of God, the Logos of Greek thought, by Whose agency the world of matter was created and is sustained, Who is at once the beginning and the end of material things. "All things have been created through Him and unto Him."

And in the spiritual creation, in the Church, this same Person is represented as the Inspirer and the Illuminator of man in his intellectual being, the Light and the Life of humanity, the revealer to man of the Divine character, "manifesting God with increasing clearness at each successive stage in the great scale of being," until, in the fulness of time, He Himself "for us men and for our salva-

tion came down from heaven, and . . .
was incarnate, . . . and was made
man."

This doctrine of the Incarnation of the Christ implies the exaltation of human nature, and the consecration of all human relations with the visible creation, and, in connection with the conquest of sin and death, opens up the vista of the glorious destiny of the children of God, purposed before the world was.

Now, this doctrine of the Pre-incarnate Word and the Incarnate Christ, though it undoubtedly stands in the forefront of the prologue to St. John's Gospel, though it is hardly less prominent in the opening to the Epistle to the Hebrews, and though it finds special emphasis in the two great Christological passages which I have quoted from the Epistles to the Ephesians and the Colossians, and though lastly it forms the groundwork of the great Creed which is common to all the Churches, in reality, until lately, has exercised very little influence over modern thought.

The loss is most serious. "How much"—says the late Bishop Lightfoot in commenting on this Epistle—"our theological conceptions suffer in breadth and fulness by this neglect a moment's reflection will show. How much more hearty would be the sympathy of theologians with the revelations of sci-

ence and the developments of history, if they habitually connected them with the operation of the same Divine Word Who is the centre of all their religious aspirations, it is needless to say. Through the recognition of this idea with all the consequences which flow from it as a living influence, more than in any other way, may we hope to strike the chords of that "vaster music" which results only from the harmony of knowledge and faith, of reverence and research."¹ . . .

What then in the light, on the one hand of Evolution, and on the other of the Incarnation, is meant by the Supremacy of Christ in History?

It means, in the first place, that God has a plan for the world: it means that Order and Progress in Human civilization is real: it means that the cry of the cynic and the social agnostic is not only not true, but is a gross blasphemy against God's purpose for Humanity: it means that God has for the world a great educational plan by which both the perfection of the individual and the perfection of the race is to be accomplished: it means that, in the development of that plan, each age of the world has its own special work to do: it means that Progress is not only a vital fact of human existence, but that it is its vital law: it means that there *is* a Christian ideal for Society, that there *is* a Social Order which

¹ Lightfoot's Colossians, p. 116.

is the best, and that toward this Order the world is gradually moving : and finally, it means that Christ, as the Eternal Word of God, has always been and is still the acting Motor of creation and Providence, ever operating in the region behind phenomena, the originating cause of all energy, all life, all thought : it means that Christ "in becoming Incarnate did not desert the rest of his creation," but is the Quickening Impulse of all that is best in what we call modern civilization, the Nourisher of new graces in the ever-widening circles of the family, the society, the state, the Inspirer of art and literature and morals and government, by lifting them all into a higher atmosphere of hopefulness than was ever possible until He came, "the Head over all things, to the Church, the Fulness of Him Which filleth all in all." —Dean Stubbs, D.D.

ADDENDA E

THE one dominant idea of all the speculations that belong to our age is that of evolution or growth. We are bidden to observe how everything that now is results as a product from causes or forces which have gone before it. Every man, for example, is what he is through inheritance and the influence of his environment. He has inherited a certain nature from his parents and ancestors, and this nature has been modified in its growth by the external agents which have been brought to bear upon it. . . .

It is true that the ordinary forces of nature, working in human society, are shown to evolve certain rules of morality. Mr. Herbert Spencer is the great exponent of the ethics of evolution. Man, as he explains, and as every one must admit, has in him by nature a desire to obtain what is agreeable to him. That is the original *nisus* or effort of all animal existence. In acting upon this desire men have discovered by experience that each, by co-operating with others, can get more of what he likes than if he stands alone. . . .

This philosophy satisfies Mr. Herbert Spencer and many of his followers. . . .

But what *authority* has social well being over the individual? The evolutionist cultivators of ethics tell us that virtue is to be traced to natural desire, and that to be good means to have been pushed to certain feelings and conduct by this universal instinct. Then "I ought" only means "the interest of others is making a certain demand upon me." If you protest, "To me, my own pleasure is naturally more than the pleasures of others; why should I sacrifice my pleasure to theirs?" the evolutionist may indeed express a doubt whether you are seeking your pleasure in the wisest way, but he has no right to speak to you of your duty. This defect in the evolutionist ethics, the want of power to say "I ought" and "You ought," has drawn out at last a very remarkable protest from that devotee of science and most lucid and candid of thinkers, Mr. Huxley. I say "at last" because up to this year Mr. Huxley had seemed to know nothing but evolution, in morals as in the physical world. He has spoken, for example, of a taste for acting virtuously as a chance natural endowment, precisely similar to an ear for music. But in a discourse delivered some months ago at Oxford, which occasioned a good deal of surprise, but of which the significance has not yet been ade-

quately appreciated, Mr. Huxley, knowing well what he was doing, broke away from the evolutionist ethics, put his finger on the defect of which I am speaking, defied the logic of natural science in the region of conduct, and took his place with those who hear a voice of authority bidding man do the right and *not* please himself. If we are to know ourselves only as projectiles of natural desire, then the base and brutal person, Mr. Huxley sees, impelled by his instincts, does not differ in kind from the most virtuous, impelled by theirs ; he is no more to be blamed than they are to be praised. Mr. Spencer has managed to shut his eyes persistently to this conclusion of his philosophy, and has been accustomed to denounce wrongdoers with hearty indignation. But Mr. Huxley has now expressed in the firmest words his deliberate and mature conviction that we have a genuine sense of duty, come from whence it may ; that we could not do without it, and that the morality which is only that of the cosmic or fleshly instincts has no right to speak of duty.

Again, what is a man's nature good for, if it has no reverence ? If you could imagine a child entirely without reverence, should you regard such a child with approval or pleasure ?

Authority, appealing to the inner man and

constraining us to look up to it with reverence — is not this, I ask you, what we chiefly want for our moral life?—I. Llewelyn Davies, D.D.

ADDENDA F

WHAT Carlyle called the "cash nexus," what had better been called the "cash insulator," has come in. And the joy of service to their fellows and their God by the work of their hands has failed, helped not a little thereto in the mechanic and factory-hand's life, by the fact that he never sees the fruit of his hands' labour himself ; and whilst he spends his life in making one bolt, or screw, or ratchet, or spindle, the great engine he laboured for and the cloth he helped to make, pass from him and have nothing of his own whole soul's full desire stamped upon them.

It is not that the mass of the people are ill-fed, as Ruskin has told us, that makes them discontented to-day. It is that joy in their labour has ceased under the sun, and that work, instead of being worth doing well with a great motive of service to God and their fellows, is now done only for the money it can get.—Canon Rawnsley.

ADDENDA G

"CHRIST," says the Peasant-poet of the
fourteenth century, William Langland,

"Gave each man a grace to guide himself with,
That idleness encumber him not, envy nor pride.
Some He gave wit with words to show,
Wit to win their livelihood with as the world asketh ;
As preachers and priests and prentices of law
They loyally to live by labor of tongue,
And by wit to make wise others as grace them would
teach.

.

And some he learned craft and cunning of sight,
With selling and buying their livelihood to gain ;
And some he learned to labour a loyal life and a true ;
And some he taught to till, to ditch and to thatch :
And some to divine and divide, numbers to know ;
And some to compass craftily and colours to make ;
And some to ride and recover what unrightfully was
won ;
And all He learned to be loyal, and each craft love
other.
Though some be cleaner than some, see ye well, quoth
He,
That he that followeth the fairest craft to the foulest
I could have put him ;
Look that none blame other, but love all as brethren ;
And who that most mastery can be mildest of bearing,
*And crown conscience king and make work [craft]
your steward.*"—Dean Stubbs, D.D.

ADDENDA H

ALL advance, in God's kingdoms of nature and of grace, is gradual, and is worked out by concurrent efforts. Even the coming of Christ, the greatest of all changes to the world, was made subject to this Law of the Almighty government of the world.

The self-same law rules in regard to the Christ in History. At each successive epoch His beautiful and beneficent work is hindered, dragged down by the weight of circumstances, by the character of the human beings who make up the atoms of the Church of Christ. In each successive period the ideals are the same ; throughout the ages the Divine Love, the Divine Morality, the Divine Community, are set before men ; and we seize now on one, now on another idea from it, accept a scrap of it, stain it with our human infirmity, and then proclaim ourselves as the true followers of the Christ. It is only by slow degrees, answering to the long evolution of the material world, that the Gospel of Jesus Christ emerges out of the darkness and confusion into which our limits, religious, social, moral, have cast it. We make our religion (as men

said of the idols of the heathen) in our own likeness : not "Man in the likeness of God," but, the other way, "God in the likeness of Man." This is the education of the World's life, slow, disappointing, sad. And the Revelation of Jesus Christ is never exempt from this law. . . .

In speaking of this subject we approach some of the deepest and most difficult problems of life. And if we will honestly read in History and take note, at successive epochs, of the manner of our Lord's dealings with His Church and with the World around and within it, we shall at last begin to understand how it is that the Revelation of the Glad Tidings has taken such diverse, sometimes such mischievous forms, and has so little corresponded to the beautiful simplicity of the Gospel story, and has so feebly carried out the ideals proclaimed in those sacred writings, on which we still pore without penetrating beneath the surface. Could we see deeper, we might begin to understand more about that higher life toward which the Scriptures ever point ; we should begin to see something of the divine glory of our Redeemer's countenance.

One of the most gifted of our writers, lately lost to us, saw this truth and puts it well :

"The Lesson of History I think is this : *not* that all the good which might have been

¹ Dean Church.

hoped for to society has followed from the appearance of the Christian Religion in the forefront of human life ; *not* that in this wilful, blundering world, so full of misused gifts and wasted opportunities and disappointed promises, mistake and mischief has never been in its train ; *not* that in the nations where it has gained a footing it has mastered their besetting sins—the falsehood of one, the ferocity of another, the characteristic sensuality, the characteristic arrogance, of others. But History teaches us this : that in tracing back the course of human improvement we come in one case after another upon Christianity as the source from which improvement derived its principle and its motive.”

As another¹ phrases it: “In a word, Christianity comes into the world not as a *Conqueror* but as a *Reformer*”—with the higher aim, that is, instead of the lower ; it comes not to turn the unresisting creature out of one service into another, but to elicit the personal independent power in each and enlist it all for God and good, by the healthy action of each man's judgment and will. And Christianity rightly understood is Liberty, wherein we must “stand fast ; for therein Christ has made us free.” In this world's reckoning, what is so noble as a free nation doing right and loving right, able to do wrong but scorning such low use of liberty ; resisting evil be-

¹ H. O. Wakeman, Oxford House Papers, p. 211.

cause it loves good, and laying down its life rather than lose its freedom and its sense of right? And in the due development of the Christian Church, the Christian man, it is the same. God has been infinitely merciful to us in leaving us free agents. Man . . . can fall to a higher or a lower estate. And for the rise or the fall, man himself is altogether responsible.

Now, History is the study of the painful development of man's nature and character, as it influences and is influenced by its surroundings. And according as ideas, spiritual life, living thought, are strong or weak, so do nations and men have glorious or uneventful, triumphant or servile, histories. Nothing in History is so remarkable as the way in which gifted races have risen to eminence, and then have either remained stationary—as we see in the case of the Chinese or the Hindu civilization, and, perhaps, still more in the Mohammedan—or have grown, culminated, and then decayed away, after the analogy of the life of individuals, as we have seen in the cases of the Greek and the Roman, and of some other nations of Europe.

Let us read it otherwise, and let us understand that as the Christian soul is the salt of the earth, so the Presence of Christ in His Church, and therefore in the world, is the undying power of life to men and states. We

may say that all decay of states is due to our failure to build on the One Foundation.

And the reason of it? Is it not clearly this—that the Gospel of Jesus Christ has in it Life?

It brings us directly into relation with God as a merciful Father of the world. It teaches us the highest "altruism," the duty of living for others, not for ourselves; and it knits us into the true brotherhood in the Church, wherein we gain fresh strength. Where the muscular force of Antæus was renewed by every touch of Earth, our spiritual force is revived by the constant touch and presence of God in Christ our Lord.

And out of these blessings springs our power of influencing the personal and civil life of mankind, and of instilling fresh vigor in flagging forms. For we must, if we be true Christians, believe in the possibilities of the human race, and in the highest development of the nature of man. And having before us the ideal of Christ, we shall be able to do our part in stemming the falling current.
—Dean Kitchin, D.D.

ADDENDA I

ALL things—the Law and the Prophets of the Jews, the wisdom of the Greeks, even the superstitions of heathenism—led up to Christ, the desire of all nations, the fulness of Him that filleth all in all.

It is obvious what a far-reaching principle this was. So long indeed as the Church consisted mainly of Jews or proselytes, it was natural that the Jewish dispensation should be regarded as the preparation for Christ; but when, as at Alexandria, the Christian faith claimed the allegiance of a race by whom the Jews were looked upon as an obscure and not very enlightened nation, it was natural to ask, Has God, then, for all these ages manifested Himself only to this small and exclusive people, and has He left Himself without witness for the more progressive and enlightened Greeks? And when it was replied that the wisdom of Plato no less than the Law and the Prophets was a revelation from God, that philosophy was given to the Greeks as their special covenant, as a stepping-stone to the philosophy which is according to Christ, it followed that Christianity

has its roots not only in the soil of Judæa, but also in that of Greece, and that for Christians, too, it was a duty to seek after wisdom by meditation, by inquiry, by reasoning.

I have said that Christian theology had its birth in Alexandria. When the Christian faith, as it had been delivered in its rudimentary form by the Apostles and their earliest disciples and followers, was brought into an atmosphere charged with Greek thought and speculation, it was inevitable that it should be profoundly modified by its new environment, and should take new shapes and colors. The baptismal formula, involving a belief in the Father and the Son and the Holy Spirit, could no longer remain in its undeveloped simplicity. What is the nature of the Godhead?—what is implied in the Sonship of Christ?—what is His precise relation to the Father?—if He is God how is He also Man?—if He is Man, how is He also God?—is the Holy Spirit an influence merely, or a Divine Being?—in what relation does the Spirit stand to the Father and the Son?—these are questions which to the earliest Christians in the first freshness of their faith would have appeared superfluous or even shocking, but to which the keen and subtle intellect of the Greeks demanded an answer. And so the age succeeding that of Clement and of

Origen was an age of eager controversy on the central mysteries of the faith. The doctrine of the Logos, the Divine Word or Reason, familiar to the Alexandrian School in the writings of the Jew Philo, had been consecrated for Christians by the Evangelist St. John, and had been expounded and enlarged on by Origen ; and from it sprang the great controversy known by the name of Arius. The turning-point of the controversy was the question, Was Christ divine in the sense of being one with, and equal with, the Father ? or, as it was at last formulated, Was He of *one* substance or of *like* substance with the Father ? It would be neither possible nor edifying to go into the history of this controversy : it is enough to say that at the great Council of Nicæa, summoned by the Emperor Constantine in 325, the Arian view was condemned, and a creed was promulgated, the original of our Nicene Creed, defining Christ as Very God of Very God, begotten not made, being of one substance with the Father.

This was the great characteristic work of the Eastern Church—the bringing out in its full importance and significance of the doctrine of the Incarnation ; the developing all that was involved in St. Paul's declaration that in Christ dwelleth all the fulness of the Godhead bodily, and that in Him we are made full, Who is the Head of all principality

and power: the teaching that the Eternal Son was made man, not as a kind of after-thought in order that He might redeem men by His death, but as part of the everlasting purpose which God had purposed before the foundation of the world. That is what is meant by the clause in the Nicene Creed—*Begotten of His Father before all worlds*; that Christ was, as St. Peter says, foreknown before the foundation of the world, but was manifested at the end of the times for our sake. Eastern thought concerned itself mainly with the ineffable Godhead—with God as He is from eternity; Western thought rather with God in His relation to man, with the Atonement, with man's free will, with the organization and sacraments of the Church. The East was the founder of theology, the West of anthropology.¹

And it has been well pointed out by an American theologian² that the doctrine of the Trinity as formulated at Nicæa was the fulfilment of all that was true in Greek philosophy.

The idea of the threefold nature of God,

¹ It has been excellently remarked, however, by the late J. G. Lonsdale, in his recently published sermons, that "Theology is also anthropology;" *i.e.*, that we can only know God as He comes in contact with humanity. Cf. St. John i. 18. Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς . . . ἐκεῖνος ἐξηγήσατο.

² Allen, *Continuity of Christian Thought*, p. 92.

though latent in the Christian consciousness from the beginning, and involved in the Baptismal formula and in many passages of St. Paul's writings, was yet not distinctly brought out until the Christian tradition came into contact with Greek thought. In this sense it is quite true that Christian doctrine has been the subject of development. . . .

"It is not incredible," says Bishop Butler, speaking of the Bible, "that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered."¹—Rev. R. E. Bartlett, M.A., Bampton Lecturer, 1888.

¹ *Analogy*, Part ii., chap. iii.

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